Univ. of
Toronto
Library

Digitized by the Internet Archive
in 2008 with funding from
Microsoft Corporation

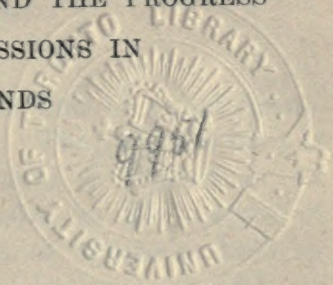
http://www.archive.org/details/muslimworld02hartuoft

Muslim

THE MOSLEM WORLD

A QUARTERLY REVIEW

OF CURRENT EVENTS, LITERATURE, AND THOUGHT AMONG MOHAMMEDANS AND THE PROGRESS OF CHRISTIAN MISSIONS IN MOSLEM LANDS



EDITOR:

REV. S. M. ZWEMER, D.D., F.R.G.S.

127053
8/4/13

LONDON:

PUBLISHED FOR THE NILE MISSION PRESS BY THE

CHRISTIAN LITERATURE SOCIETY FOR INDIA,

35 JOHN STREET, BEDFORD ROW, W.C.

BERLIN: MARTIN WARNECK VERLAGSHANDLUNG, LINKSTR. 42.

NEW YORK: FLEMING H. REVELL COMPANY, 158 FIFTH AVENUE.

INDIA: CHRISTIAN LITERATURE SOCIETY, MADRAS AND CALCUTTA.

BRISTOL:
PRINTED BY ROSE AND HARRIS, BROADMEAD.

DS
36
M7
v.2

The Moslem World

VOL. II JANUARY, 1912 No. 1

EDITORIAL

—:o:—

THIS is a day of world-wide vision and of world movements, both secular and religious. The imperial idea is dominant. The first effort to hold a Conference of Missions with a programme as wide as the empire of Christ was the World's Congress of Missions, held in connection with the Parliament of Religions at Chicago in 1893. These two gatherings, so diverse in their aim and nature, yet marked a new era. The East received a new impulse, while national movements and world conferences were introduced also into the Orient. A general conference, for example, with delegates from every part of the Moslem world was held at Mecca twelve years ago (A.H., 1316). The object of the gathering, as is evident from the printed report of the conference, was "to investigate into the causes for the decay of Islam."* An account of it was written by Professor Margoliouth and published in "The East and The West." Among the causes assigned for the decline of Moslem influence and power were not only the loss of political prestige, but the defects of Islam itself from within, and the necessity for radical reforms. The report had a wide circulation, and many events in the Moslem world which have been tantamount to revolution, are probably the result of the Mecca Conference. The triumph of the Young Turks, the progressive efforts of the Constitutionalists in Persia, and pan-Islamic movements in other parts of the world were perhaps due to it no less than to other currents of thought hidden from the ordinary observer.

It was natural, therefore, that those long engaged in evangelistic work among Moslems should hold a world

* Um-el-Kura, ai Mukararāt mu'temer El Nahdhat El Islamiah; Mekka, 1316 A.H., 148 p.p. (no author, no publisher; printed at Cairo).

conference at Cairo, in 1906, to consider the field in its entirety and its problems. Representatives of many missionary societies, and missionaries, many of them men and women grown gray in the service, counselled together for eight days, and sent out to the Churches a report which has accomplished more to arouse a serious interest in the work of carrying the Gospel to Moslems than anything undertaken in all the centuries past. During the five years that followed this question was discussed in print and in missionary gatherings, with the result that new work was established or workers were specially set apart in older fields for this task. Then came the Edinburgh World Conference, in which missions to Moslems also had their place.

This awakened interest in the evangelisation of Moslem lands was naturally accompanied by the production of a large literature on the subject. Not only in the missionary library but in the secular press, Islam has never occupied so prominent a place as it does to-day. The Lucknow Conference, of which an account appeared in our columns, was both representative and comprehensive, and we are grateful that already practical results are evident. It is fair to say that there is not only a pan-Islamic movement, but also a pan-Christian movement throughout the world—a movement of self-sacrificing service and believing prayer on behalf of our Moslem brethren.

What could be more appropriate, therefore, than the establishment of an organ such as our review, to help the Churches in their plans for the evangelisation of the Moslem world. We thank our contributors for their cordial co-operation in the past year, and believe the quarterly will prove increasingly helpful to every student of Islam. May we not bespeak a place this year, therefore, in every public library of Christendom, in the reading rooms of colleges and universities, as well as theological seminaries, and in the hands of every one who prays for the coming of the Kingdom, for THE MOSLEM WORLD? Then we may look forward to years of progress and blessing in missionary work among Moslems.

E. M. WHERRY.

ISLAM IN NYASALAND

——:o:——

One of the signs of the time in which we live is that the Spirit who dwells in the Church of God is giving everywhere a new vision of the fact and the danger of Mohammedanism, and of the supreme duty of the Church to prove her divine mission by being more than conqueror even over Islam, her most stubborn opponent. So it is no wonder that in Nyasaland, the little British protectorate lying round the western and southern shores of Lake Nyasa, we have awakened to the fact that here too we have a very serious Mohammedan problem to face. It has come as a shock to many of us to learn that one out of every ten of the inhabitants of this country is a Moslem, that the faith is everywhere spreading, and one of the most powerful native tribes—the Yaos—has practically adopted it as its religion; and that during the last ten years the number of Moslems who have been converted to Christianity is probably less than fifty, while during the same period quite 50,000 converts from heathendom have accepted the Christian faith in Nyasaland.

Mohammedanism in Nyasaland comes from two sources: the Arabs who come to this country for slaves and ivory, and their allies the Yaos. Fifty years ago the Arabs dominated Nyasaland, especially the northern part of it. They settled down in armed stockades, and did as they liked with the peace-loving inhabitants of the country. To-day one seldom sees an Arab in Nyasaland, but they have left Kotakota and the surrounding district a heritage of Mohammedanism which obstinately resists all the advances of Christian missionaries. The Yaos have a double reason for favouring Mohammedanism. They are the old allies of the slave-raiding Arabs who were all Moslems, and they originally came from near the East coast of Africa where their ancestors had long since accepted Islam. So it has come about that in the northern part of Nyasaland we have a Mohammedan

stronghold of perhaps fifty thousand Achewa—in some cases with a strain of Arab blood—and in the south a still more numerous and powerful Mohammedan community consisting chiefly of Yaos. From these two centres they are gradually spreading all over the hundred and eighty miles of lake shore between them and also into the hill country to the west of them among the Achewa and Angoni. In addition to this, thousands of the hill people are now coming to settle on the lake shore among the Mohammedans, for the purpose of growing rice. By intermarriage, force of environment and even by compulsion, many of these will in all probability eventually embrace Islam unless they are promptly followed up and Christianised. The Mohammedanism of Nyasaland is of so low a type, so ignorant of its own traditions and history, so mixed up with what is evidently heathen, that is scarcely deserves to be called Mohammedanism at all. But nevertheless we have to face the fact that it is spreading fast and amongst some of the most intelligent tribes in the country. It seems to satisfy them so completely that they even look down on the white man and his religion and learning. For these reasons it behooves us to study the peculiar form of the faith we find in this country, if perchance we may learn the secret of its power and so may come to know how best to combat it.

Judged by the standard of the "Five Pillars of Practice" indicated by the Prophet, the majority of the Nyasaland Moslems fall far short of what is required of the true believer. The number who recite the creed "correctly," "fully understanding its meaning," is probably very small. Only a small proportion of them observe the five periods of prayer, and even these only pray when they can do so in a mosque, or in the village wattle, or daub structure that does service for a mosque. As for the giving of alms, there seems to be no organised tithing of the wealth of Mohammedans such as one hears of elsewhere. Some know about the pilgrimage to Mecca, but it seems to be quite beyond the dreams of anybody in this country even to think of undertaking it. In its place, they make a great deal of anybody who has been to Zanzibar; such are looked upon with almost the same

reverance that in other countries is accorded to the Hajji who has seen the holy Kaaba at Mecca.

The one thing every Mohammedan in Nyasaland observes is the Fast of Ramadhan. It is truly remarkable how at that time everybody in the Moslem village becomes conscious of the fact that he is a Mohammedan and must testify to it by keeping the fast—even though he has kept nothing else for months past. One has known natives sick of fever, suffering from intense thirst, but refusing to take a drop of water as long as the sun shone. But even here many of them fall short of what is expected of followers of the Prophet. We find many who say a month is altogether too long, and they therefore fast for nine days only. They attach great value to this fast and believe it ensures their being prosperous the whole year long, quite irrespective of what they do or do not do, after it is over. Then they are often drunk, and there is nothing in their life to indicate that they are not raw heathen, except it be that they will not eat pork at all nor other kinds of meat save when killed by a Mohammedan.

We have found no trace of any definite propaganda for the spread of Islam in Nyasaland. There is no training school for Mohammedan teachers, and no central authority to supervise and govern the faithful. There are perhaps half a dozen men in the country who can read the Koran intelligently and explain to the people the meaning of the Arabic text. In addition to these there are hundreds of Moslems who have their own copies of the Koran and can read them too, but understand next to nothing of what they read.

In many ways the old heathen worship of the tribes has left its traces on the Mohammedanism of this country, *e.g.*, in the initiation ceremonies and dances which are commonly practised. Even the worship of ancestral spirits is not felt to be absolutely antagonistic to the very genius of Islam, but is freely practised by many so-called Mohammedans. No man is excluded from the mosque however bad his life may be. Does not the fact of his wanting to come there prove him to be repentant ? They cannot read and do not seem to care to learn. They

are nevertheless terribly conceited and look down on every *shenzi* as an inferior outcast. And so the longer we study it the more convinced do we become that the Mohammedanism of Nyasaland is of an extremely superficial character and in the case of most of its adherents very little, if any, better than the heathenism that surrounds it.

The more one realises how shallow and despicable the type of Mohammedanism is that we meet in Nyasaland the more is one puzzled to find the reason why it is spreading faster now when all the natives come into contact with Christianity and civilisation, than it did before these arrived in Nyasaland.

The following are certainly among the reasons, but one confesses that none of them seems to be altogether satisfactory and sufficient. The easy nature of Islam doubtless appeals to the native. It is better than heathenism and raises him, at any rate in his own estimation, above the ignorant herd he sees around him. At the same time it does not interfere with those things he loves most—lying, drunkenness, polygamy, etc., all of which he will have to give up if he wishes to become a Christian. So he becomes a Mohammedan instead. On the other hand it may with justice be urged that it is in the one thing in their religion, that is not easy but demands genuine self-denial, namely the observance of Ramadhan, that these Mohammedans are most faithful.

Islam may be particularly acceptable to the natives because it is a black man's religion and not one acquired from the whites. Undoubtedly there is already among the natives a dislike and distrust of the white man as such. And the more this feeling grows—as grow it will—the more will anything that is totally apart from the white man appeal to the native. Another cause may be the direct or indirect encouragement and assistance given to them by Government officials and others who help them build their mosques, and show a preference for Mohammedan *askari* and servants. Apart from anything else this question has its serious political side which should cause such men to think twice before in any way encouraging Mohammedanism. When the time comes—

and who that knows South African history will deny that it ever will come ?—that the blacks seek to drive the whites out of the country, it may be in Mohammedanism that they will find the common rallying point which at present they lack. and it may be in these Yao *askari* they will find the leaders they need to bring them to the point of facing the white man.

To proceed, the fact that every pupil he teaches has to pay the Mualim a considerable sum of money is probably one of the chief causes of the rapid spread of Islam. The Mualim looks out a new village or sets up as teacher in his own village and gets a number of pupils enrolled, they pay him perhaps 5/- each for the privilege of being initiated into the mysteries of Mohammedanism and being taught the Arabic prayers. After some months of instruction he sends them off to go and work and raise more money which they must pay him before he can finish them off as full-fledged Mohammedans. In this way each pupil brings him in 10/- or more, and it is very much to his own interest to be zealous for the propagation of the Faith. Many of these pupils again are anxious to set up as " Mualim " for they realise that there is money in it. And so Mohammedanism spreads in the villages because nothing pays its teachers as well as to make it spread as fast as they can.

The Banians too, who are now found not only at Blantyre and other European settlements but in small stores all over the country, have surely a very real if unostentatious influence on the spread of Islam in Nyasaland. Among the Yaos on the lake shore it is becoming the natural thing to be a Mohammedan—they look on it as their national religion. The Yao who does not accept it will soon find himself a stranger among his own people.

Who knows how many people even in Nyasaland have not simply accepted Islam because of intimidation, as in other times and places people had to become Mohammedans, pay tribute, or die. We need not be surprised, if the traditions of Mohammedanism being what they are, there is more of this sort of thing going on among the natives than we are aware of, although of course the

fear of the *Boma* will always act as a healthy check on such things. But what if the *Boma* is served by Mohammedans only ?

Then further, Islam has been strengthened and has spread as the result of occasional visits from missionaries from the east coast. These men have been received with almost idolatrous veneration and their advice to chiefs to have a Mualim at their village has seldom been in vain. These visits have so far been of rare occurrence and have not been well organised. But three or four such visits from men who are really something in the Mohammedan world at Zanzibar and who would take trouble to visit the outlying villages, would probably result in such a revival of Mohammedanism as nothing else can bring about. Therefore the call is all the more urgent to start work at once among these people and gain influence over them so that when such emissaries do come their influence may be lessened. Lastly, Islam has spread because there has been nothing to keep it from spreading. Let us not seek the reason elsewhere but let us frankly admit that we have not done what we could have done to stem the tide of Moslem invasion, partly because we did not realise it was invading the country, partly because we have thought our time fully occupied with the other work.

A. L. Hofmeyr.

Mlanda, P. O. Dedga,
Nyasaland.

THE NEAREST WAY TO THE MOSLEM HEART—A SYMPOSIUM

——:o:——

I.

LIKE attracts like. The nearest way to the Moslem heart is to use what appeals to the heart, rather than to the intellect. Our individual attainments, or the attainments of the Christian Church and Christian nations, in knowledge, in riches, or in power, are not in themselves persuasive. These things held up as the fruit of Christianity will not lead many Moslems to desire to be engrafted into the True Vine. Neither, I think, has our superior theology been the way by which Christ has approached the hearts of most converts from Islam. The Moslem heart is not different from yours or mine. What would appeal to us will appeal to him. It must be the heart that touches the heart. The things of the heart—love, joy, peace, longsuffering, gentleness, goodness and the like, are what the heart esteems worth while the world over. The way then for him who would enter the door is to bring of these gifts which the heart always craves. If it were enough to tell of them and of the Source from which they spring, our part would be simple. But the human heart demands more than this, else had the Gospel ended for us with the story of the disciples. There is only one way to prove to our Moslem friend that Christ can and will give to him now these blessings, and that is to show him that He has given them to us. To use an analogy which will be familiar to many, we are as commercial agents, persuading merchants to trade with the Firm which we represent. We have abundance of printed appeal at hand, clear and convincing, but in addition to this, there is need of the living epistle. We must show our samples, and these, for us missionaries, are nothing less than the fruit of the Spirit in our own lives. We say to him, Believe in the Lord Jesus Christ and He will give you the blessings of peace and joy and holiness. At once he replies, You have believed; I will judge of the worth of your belief by what *you* have of these blessings. And so we must be very particular about

these samples of ours. We are not introducing our goods where there are none like them, but rather do we have to show that we have, that our Head can supply a better article than has been known before. The Moslem has something of all these things that we would offer to him with Christianity, and unless he is convinced that we have in our own characters and lives more than he,—more of love and benevolence, more of brotherliness and pity, more of true prayer and true submission to God—our progress will be slow indeed. There are things in the Moslem faith of which he is proud, and justly so. We must show him that in these we are better Moslems than he. There are things in which his faith is lacking. We must show him in these our riches, that he may recognise his poverty. It is in this very way, the evidential value of Christian love and pity, that our hospitals are such a help in reaching the heart. In the opportunity given for brotherly help lies the present value of our schools.

All this means that the nearest way is the hardest way for us. We have first to know the Moslem heart and the things he holds dear. We cannot know, understand, appreciate, without first loving. We have to touch his heart with our hearts, to come into intimate contact with his life. For this we want no faltering tongue nor imperfect means of communication. We want to enter into his life and forget the things in which we think our own civilisation is superior. In short, we must approach him just as Christ approached the people of Judea and Galilee. And it is only by such a way of self-denial and service that we can get near enough to show, to *show forth* those things that commend our faith and will lead our Moslem brother in God's providence, to accept of it as his only comfort in life and death. JAMES CANTINE.

Busrah, Arabia.

II.

Islam, notwithstanding its simplicity and apparent monotony, is sublime to the average mind. It is urged with impassioned faith and has no monotony under its surface; much of its teaching is only a restatement of old truths with fresh force. Elements of popular belief

and usage are incorporated into it. It inspires a deep sense of brotherhood, abolishes caste distinction and difference between rich and poor, high and low. Every Moslem is a preacher of its faith. Islam has no organised missions and no propagating organisations. The priest of a mosque is supported by the people round about, and his business is to give their children secular and religious teaching.

Alas, the Christian faith is not presented to Moslems in India in its united form, but as a house divided against itself. The importance of the crucified Christ as the Incarnation of love has been subordinated to that of a limited theological statement and restricted religious sympathies. It has been introduced by people belonging to the ruling race, whose religious life does not appeal to the Oriental mind. Racial pride and race-distinction are often in evidence in church as well as elsewhere. The ordinary European takes exception to being led by a dark-skinned priest in his prayers, while the Amir of Afghanistan will unhesitatingly be led by any Moslem priest. Very often on admission to the Christian fold a convert is disappointed. A lapsed Christian convert from Islam wrote to me thus : " So long as I was not baptised I was respected, I was given an honorable seat, I was introduced to people as a respectable person, but since I have been regenerated through baptism I am suspected, and my visits to the Padri Sahib's house were considered waste of time ; the poor missionary had no time to see me." So-called Christians in India often indulge in gambling, the Derby Sweep, lotteries and drink, all of which are forbidden by Islam. One of the chief sources of revenue is unrighteous, derived as it is from intoxicating drugs and liquors. Religious duties are neglected ; on Sundays the churches are empty, but clubs are overcrowded.

I would therefore suggest the following thoughts on " The Nearest Way to the Moslem Heart." (1) Missionaries particularly set apart for Moslems ought always to be men of the largest intellectual training. They must have a knowledge of Islam, with reference to its weak points and its points of contact with their own faith, and

so gradually reach Moslems with sympathy and love, trying to point out the shallowness of Islamic belief in God and directing their attention towards the Son of God, Who died for their sins and is ready to uplift them to Himself. (2) A healthy literature of tracts and leaflets containing no passages giving needless offence should be created. Care should be taken in dealing with all the passages in the Koran which appear antagonistic to our faith, and an analysis be made in how far corrupt Christianity stands responsible for such utterances by Mohammed. (3) The character of Mohammed should not be attacked. If you start by attacking Mohammed, you will find Moslems very sensitive, and thus you will lose your chance of getting them to listen to the love of Christ and His redeeming power. Opinion may vary as to the relative importance of elements of political and social reform or religious motive in Mohammed's career. But of the sincerity of his primal impulses, the force and charm of his character among his own people, and his power to inspire devoted allegiance in very different types of people, no serious student has now any doubt. (4) In conclusion, I wish to say that we must reach them in the love of Christ and bestow upon them the liberty which Christ came to give. We must show them that we are loyal to Christ in following Him by our actions and deeds, and last, though not least, that the life of Christ has made us free from all race prejudices and we are really one in Christ. AHMAD SHAH.

Hamirpur, U.P.

III.

Do you possess in your nature such sympathy as will enable you to put yourself in the place of the person you seek to win, and can you hear your own words as he hears them and view your own ideas as he views them ? If this be your case, you have become acquainted with the first and most important law of evangelisation.

The Moslem has, what we may style, his " Bible." He loves it, he reverences it, he learns it by heart, he regards every letter of it as inspired of God, and he believes that the man who brought it to him was a sinless

being, the last of the prophets, and consequently the one who said the final word so far as the way of salvation is concerned. Such is his conception of the Koran and of the "prophet" Mohammed. This Koran, in his opinion, denies the death of Jesus, inasmuch as it says, "They did not kill him, neither did they crucify him, but he was represented unto them"; *i.e.*, they killed another in mistake for Jesus, and God who devised such a strategem took Jesus to himself without dying. What, then, does the Moslem feel when you testify that our Saviour Jesus died upon the Cross? Does the testimony appeal to him as truth? Of course it does not, for he is fully persuaded in his own mind that Christ has not yet died, and your bald statement of the Gospel not only prejudices him, but your insistance upon it angers him, and your suggestion that he has been misled makes him your enemy for long afterwards.

Many years ago I was very wrath at the attitude taken up by certain Christians respecting others of a different opinion. I considered their action narrow and un-Christ-like; and in the heat of my indignation I remarked that I should "let them have it," and shew up the falseness of their position. There stood at my elbow a hardy, solid-looking master-gunner in the artillery. He had been listening with an expression of the fullest sympathy; nevertheless, in two minutes he knocked the bottom out of my valourous intentions with a simple question. "Don't you want to win them to your opinion?" "Of course I do," I said. "And do you think that if you 'let them have it' they will be the more disposed to agree with you?" I had no answer but one. "Well, then," he said, "try another way." Do we want to win the Moslem for Christ? Of course we do. And do we vainly hope that God will bless to him our naked testimony to a matter not only abhorrent to his own opinions, but, as he reads it, at variance with the "revelation" he has from God? We will be undoubtedly determined to know nothing among the Moslems save Jesus Christ and Him crucified, or we are unworthy of the Master, but we cannot "let them have it." We have got to walk round their superstitions and

find that "altar to the unknown God," which Paul so tactfully laid hold of, and *there* thrust in the thin edge of the wedge of truth and not unsympathetically force it upon those who all their lifetime hitherto have hugged to their bosoms what they believed was God's gift to them.

Again, his "Bible" tells him that "the Jews and the Nazarenes say verily we are the Children of God, and his Beloved ones say unto them, then why doth he punish you for your sins? nay, but ye are mortals from those whom he hath created." You want to win him and so you earnestly testify to him that Jesus, the Son of God, loved him and gave Himself for him. Now you can easily perceive what the Moslem's idea of parental affection is as revealed in the passage quoted. How, then, does your testimony appeal to him? It appeals to him as absurd! If Jesus be the Son of God, then how *could* God have punished him? Do you want to win him? then do not put the thick end of the wedge in first, find some other way. But you say, cannot a Moslem see how God could lay upon his Son the iniquity of us all, when that Son said he would willingly bear it out of love to us? Not a bit of it. A Moslem is taught by his "Bible" that God does what He likes regardless of His own laws, and, should He transgress them, who is he who could question Him? He sees, therefore, no necessity for redemption, and cannot understand what should hinder God from receiving into His presence the vilest sinner, if He felt so disposed, since he, the Moslem, has never learned that evil cannot dwell with God, and that sin is a disease producing spiritual death, and he even regards sin as an ordinance of God for the accomplishment of his despotic designs.

Again, his Koran tells him that "Jesus, the Son of Mary, said, O Children of Israel, verily I . . . bring you good tidings of an apostle who shall come after me, his name Ahmed" (*i.e.*, Mohammed). Do you wish to sell him a copy of the Scriptures? Then he will naturally ask you, by way of testing the authenticity of the book, to let him see the passage referred to! Do you want to win him? Then what will be the effect upon his mind if you tell him that "it is not there!" No, you must

find another way out of the difficulty. Shall I shrink then, you say, to declare to them the whole counsel of God, and forsake the example of Paul, the king of evangelists ? Nay, a thousand times nay ; but in following Paul, to declare fearlessly the whole counsel of God, have sufficient sympathy to become a Moslem to the Moslems, that you may gain the Moslem, becoming Koranically crafty that you may catch him by guile !

I cite these three items from the multitude of embarrassing difficuties that daily cross the path of the evangelist to Moslems, that I may perhaps stimulate my younger brethren to become thoroughly acquainted with the Moslem's Bible and his mind, and to approach the stronghold on the native plane. The course many adopt in these questions is to avoid at all costs contradicting the Koran and rather utilise it as a weapon to either negative their interpretation of the opposing passage or to manipulate it with their own commentators, if necessary, as to render the meaning sufficiently obscure to destroy the force of their quotation. No doubt this appeals to me as the best course, for it allows a hearing for the better things of the Gospel, which, when they take root, will enable one to deal more effectively with the false prophet and his so-called revelation.

In the case of the denial of the crucifixion, not only can we cite contradictory passages from the Koran itself but passages from their own commentators, which make it exceedingly awkward for them to deny the possibility of our Lord's death ; and this opens a door, otherwise barred, to read the more certain words from the Gospel.

The Koran (if we take the trouble to study it carefully) will supply us with many an altar to unknown truths ; as well as other valuable matter, which, although we cannot for a moment recognise it as truth, will yet serve as an estoppel to our opponents' own pleading. The missionary who can tactfully utilise the Koran, obtains an advantage unobtainable by any other means. He can, with it, effectively avoid awkward questions and dispose quickly of the obstacles which are hurled across his path as he advances. And the Moslem, finding that his own weapon can be used against him with such

efficacy, becomes bewildered, and, strange to say, develops a respect for the despised Christian and a desire to hear from him truth which a moment previously he would have scorned.

But, says somebody, what can you say when they pose such an awkward question as "Do you believe in Mohammed?" My usual reply to that is in the words of the "prophet!" "O ye who believe (*i.e.*, in the Koran). Do not inquire respecting things which, if they be declared unto you, may give you pain"; and although they know full well what sinister suggestion lurks in the reply, they will usually accept it, since I have not said definitely what my feelings in the matter actually are any more than did the gentleman himself when he hedged an awkward question by the same means! Whereas, had I replied "No, I do not," they, however great their desire to hear more, would have felt obliged to rise and leave me. Sometimes they insist, but he who insists forfeits his right to sympathy; and although one naturally wishes to be gentle, it is not easy to answer such a question without hurting greviously. But during the years God has permitted me to work, I have not been pressed more than three or four times to exceed the "prophet's" reply.

J. H. Colpais Purdon.

Tunis.

IV.

A small volume recently issued in Osmanli Turkish at Constantinople illustrates the writer's view of the true Christian approach to devotees of Islam better than anything else. It is entitled "The Unique Person of Jesus Christ and His Relation to Mankind," and tries to hold up Jesus Christ before their eyes in His unique Personality, teaching, works and claims. This is the way to the Moslem heart. For his heart is very human, and in many cases is not at rest. The book is in three parts. The first part is a continuous narrative, gathered from the Four Gospels, of Jesus' life from His birth to His ascension into heaven. It occupies a hundred and eight pages, in seven chapters. About two-fifths of this is Scripture text. For the desire has been to put into a Turk's hands a book which can be intelligently read by

itself without a copy of the New Testament in hand, and by one whose familiarity with the Gospel record is limited. The second part of the book, four chapters, treats of the teachings and works of Jesus Christ. The proportion of text to comment is about the same as in Part I. Some of the principal parables and miracles are cited in detail and briefly annotated.

It is Part III. which makes its own appeal to the reader with the briefest possible comment. First it urges that we hold the genuineness and authenticity of the New Testament as a fact granted by all competent critics, and in saying this we mean the New Testament as Christians of all sects receive it. We mean not only the original Greek New Testament but the same book as it has been translated into almost all human languages by Christian scholars. This position of ours has been denied, but those who have denied it have been unacquainted with the weight of evidence for the genuineness and authenticity of the Gospel in Christian hands, or by those who have been misled by incompetent instructors. The proofs of the genuineness and authenticity of the Gospel are so many and so strong that we have the right, in our present work, to assume the fact as granted. The Gospel narratives, therefore, are true narratives. The claims made by Jesus Christ in the Gospel, claims which we are now to consider, come to us as a part of the attested and universally received Gospel record. I would also like to emphasize the tendency among Chirstian scholars of the present day to expend less intellectual acumen in the attempt rigorously to *define* the confessedly mysterious doctrine of the Trinity and of the unique Person of Jesus Christ than the early Christian fathers did in the fourth century. We direct attention to the *fact*, plainly revealed in the Gospel, of Christ's unique Person, teaching, works and claims, and emphasise its significance. In this way the wonderful life and teaching and work of Jesus Christ reveal to men in a unique manner the one all Merciful God, the Holy One, who loves men so much that, for their redemption from sin, He made the greatest conceivable sacrifice. In this way Christ's work of atonement for human sin, and those unique claims which we

find in the Gospel record that He made, become intelligible to us. These claims are accepted and attested by the consensus of the whole Christian world.

We believe that the study of the New Testament in this way is the true road by which men can arrive at the truth concerning God's justice, holiness and mercy, and concerning human sin and salvation from sin. It is also the road by which we can arrive at such knowledge of the mode of the Divine existence and God's one revelation of Himself to the human understanding as our finite minds are able to grasp. We may well press home the question, What are Jesus Christ's claims ?

1. Jesus Christ announced Himself and His apostles proclaimed Him *Saviour of men*, and this salvation was wrought out through suffering and death. As has already been shown in preceding chapters of our book, Jesus Christ revealed God to men, and was also Himself the pattern of a perfect human life. His mission, however, was not to reveal God as One, or Creator, or Supreme Sovereign, or as Omnipotent, Omnipresent and Omniscient. The Hebrew prophets and the Hebrew sacred writings, historical and poetical, had already made this revelation. More than that, the holiness and justice, and also the mercy of God, were revealed in the Old Testament. The special mission of Jesus Christ as Revelator was to declare and illustrate, in words, in acts, in His life and in His death, the boundless, fathomless *love* of God the Father towards men, His erring, lost children. His mission was to reveal the fact that while a Holy God hates sin, yet God, as loving Father, yearns for the salvation of men from sin, as a father longs for the return home of his erring, wandering child. The mission of our Lord Jesus involved much more than that. By His own life, teachings, and sacrificial, but voluntary death, He opened the way of return to God for every penitent soul that would trust in Him to lead that soul back into acceptance before God. Jesus Christ was prophet in the proper sense of that term, *i.e.*, one who spoke to men on God's behalf. But that was not the essence and soul of His mission. (Luke ii. 11 ; Luke xix. 10 ; 1 John iv. 14 ; Acts v. 31 ; John xii. 47 ;

1 Timothy i. 15.) Many other texts might be quoted. We have said above that the unique character of our Lord Jesus' work for human salvation is found in His sufferings and death. The following texts are cited: Hebrew ii. 9, 10. We must never forget that the sufferings which our Lord Jesus endured in His work of saving men was not all, or chiefly, physical suffering. In proof of this we read the following: Matthew xxvi. 36-38 and Luke xxii. 40-44. This is soul suffering, more awful than any suffering of the body. It was because He carried human sin on His sinless soul, because He stood before a Holy God in the sinner's place that He so suffered. (2 Corinthians v. 21; Isaiah liii. 5, 10-12.) Why it was necessary for Jesus Christ to die in order to save men we can but imperfectly know. But He knew perfectly, and He accepted the necessity, though it rent His soul with agony we cannot describe, agony which we cannot even begin to measure.

2. Jesus Christ claimed the authority, in His own name, to forgive sin. (Mark ii. 5-12).

3. Jesus Christ claimed the power in Himself to work miracles. He did not work them in God the Father's name, as the apostles always did in His name. (Acts iii. 6; Mark v. 41).

4. Jesus Christ's teaching was with His personal authority.

5. Jesus Christ claims that it is only through Him that men can be restored to a state acceptable to God. (John xiv. 6; xi. 25; viii. 12).

6. Jesus Christ claims such oneness with God that to truly know Him was to know God. (John viii. 56-58; xiv. 9-11).

7. In the New Testament divine honours and divine attributes are ascribed to Jesus Christ, just as in the Old Testament they are ascribed to God. In Genesis i. 1 God is declared to be the Creator of all things. In John i. 3 it is written, "All things were made by Him." This means omnipotence. Omniscience also is ascribed to Him (John ii. 24, 25). Christ is to be the Judge of men at the last day (Matthew xxv. 31-46).

Now note a very remarkable fact. No other person,

acknowledged prophet or apostle, has ever dared to make one of these claims. Yet the holiest men who have lived during the last 1900 years have, with one consent and gladly, accepted them all as right and true as applied to Jesus Christ. The significance of these claims of Jesus Christ is evident. God became flesh. This is the statement in three words of the great doctrine of the Incarnation. Our inquiry is not *how* could this be, but *why* did God become man? We are not discussing divine omnipotence, but divine compassion and love toward a race of sinful men. We are contemplating an act of infinite condescension, a manifestation of God's love in sacrifice. The appeal of the doctrine is to our hearts, not to our heads; to our affection, not to our intellect. God loved men so much that He took on our nature that so He might win us from the love of sin to the love of God, the Father of our souls. And then, to impress on our dull minds the meaning of His love, the significance of love's sacrifice, He yielded that human nature which He had assumed to *death*, that men might love Him and live. Jesus Christ's projection of divine love into human life is the mightiest act in human history, for by that act He made it possible for us to possess spiritual and immortal life, and *that* life is life freed from the corrupting, destroying power of sin.

In our day the attempt is made to reform society by civilisation, by education, by material progress, by change of policies and organisations. No! the change needed is vital. It is the change from moral death to moral life. Nor do spiritual life, salvation from sin, the favour of God, fellowship with our Heavenly Father come to us through the acceptance by our minds of sacred writings. But these great blessings come through our faith in Him who is ordained of God to do for those who believe in Him these three things: (1) Truly to reveal God to men. (2) To be the means of restoring men to the favour of God. (3) To break the power and destroy the dominion of sin over the believing soul by means of an atoning work, a divine sacrifice.

This is the way to the Moslem heart.

Constantinople. GEORGE J. HERRICK.

THE ARAB REBELLION IN THE YEMEN

——:o:——

When anyone attempts to speak of the Arab insurrection, it is well for him to premise his statement with a definition of such terms and names as Imam, Idrese, Mahdi, and Mullah. For even well-informed journals and largely-circulated newspapers often confuse the local use of these terms, and in so doing spread false information; *e.g.*, some time ago I read an article in a London newspaper, headed "Fresh trouble with the *Mullah*," but on reading further on it was evident that it was the *Imam* who was meant.

Every person knows that the orthodox believers in Islam look upon the Caliph as Heaven's vice-gerent and the earthly head of the Moslem world, and as the star and crescent, which surmount the domes of great men's tombs and are printed on the flags of every mosque, signify, the Sultan of Turkey not only claims to be the earthly head, but the vast majority of Sunni Moslems readily support him in his claim. In the Yemen, however, it has always been held that since Mohammed was an Arab and Islam was not only born but cradled in Arabia, the vice-gerent of Heaven should also be an Arab and speak the same pure language that the prophet did. That, moreover, he ought to be a lineal descendent of God's apostle and use the title of Imam to substantiate his claim. In accordance with this idea the people of the Yemen threw off the Karamite sultan's yoke in the year A.D. 932, and with Asad bin Yafur, a lineal descendent of Mohammed, who assumed the style and title of Imam, as their leader, became independent and gradually extended their borders till in A.D. 1325, under Abdal Hassan Ali, the then Imam of the Yemen, they seized Aden and the surrounding territory which they kept possession of till A.D. 1454, when a future Imam took it by storm. It was not, however, till the year A.D.

1538 that this portion of Arabia passed from their hands into those of the Turkish people under Suleiman the Magnificent. In A.D. 1630 the Imam once more got possession of the whole of South Arabia, including Aden and the Hadramaut, and retained possession for a considerable number of years, as in the beginning of the eighteenth century a French traveller tells us that Aden was in the hands of Imam al Mahdi. After that, however, the Imam's territory became more and more circumscribed till at last, in A.D. 1872, the Turks got possession of Sana, the capital of the Yemen, and drove the Imam into exile.

Making Sa'adah his headquarters, Yahyeh Hamed ed-Deen, whose ancestors, as I have shown, were once rulers of the greater part of South Arabia, raised the standard of revolt against the Turks, and because he belonged to the Koraish tribe (of whom Mohammed is reported to have said that the Imam was always to come so long as there were two persons belonging to it in the world, one to rule and the other to serve) thousands flocked to his standard, calling him the real Imam and Amir ul Mumineen. At once he marched on Sana and taking the place by storm, proclaimed himself the Imam and struck coinage bearing this title, and sent messengers to the surrounding tribes warning them to obey his rule. Soon, however, the Turks drafted a large army into the Yemen and re-taking Sana once more, drove the Imam northwards, scattering his followers and forcing him to come to terms. But though subdued, the Imam has never owned the Turkish sway; and as his followers believe that it is their duty to listen to and approve of all the Imam's orders, whether they like them or not, and declare that if in any way they cause dissent to spring up in their midst, they will die like the heathen, and on the day of judgment will appear before God without proof of their faith; he can always bring an army into the field when he sends out word that he intends to do so, and this all the more readily because it is well-known that no Imam will taste the sweets of heaven, nor enjoy the perfumes of its gardens who does not make his people's good the first care of every day.

Consequently, we have what may be called an annual insurrection in or near Sana.

It was not, however, at the hands of the Imam that the Turks suffered their big defeat in the early part of June of last year. The victor at that time was Mohammed bin Ali Idrese, whose headquarters are within thirty miles of Hodeidah. Something like a dozen years ago the Idrese was one of the most loyal supporters that the Turkish Government had in the Yemen. His grandfather had come over from Africa and settled in a small town called Sabya, about twenty-five miles from Hodeidah, and there before long he acquired the reputation of being a saint, which gave him considerable influence over the people. That influence descended from the father to the son and then to the grandson, who augmented it very considerably by spending several years at Al Azhar University in Cairo. While there he seems to have greedily imbibed the teaching of the famous Koranic School, and consequently on his return to Sabya he began a reform movement for the purpose of reviving the ancient customs of Arabia, and promulgating those laws both civil and religious which Mohammed gave to Arabia. His zeal, too, in propagating his faith led him to remember Africa, and it is said that he has sent back some of his slaves to Africa to tell the story of Islam and win the tribes to the allegiance of God and His prophet. Naturally, those doctrines imbibed at Al Azhar were not acceptable to the more enlightened Turkish Governors who came to rule the Yemen, but a little diplomacy on their part might have smoothed matters over and have won for their empire one who is now its formidable foe.

I was in Hodeidah at the time when the rupture took place between Mohammed Ali Idrese and the Turkish Government. At that time the town was swarming with time-expired men waiting for a steamer to take them back to their homes. News, however, was brought in that the Idrese was marching to attack Hodeidah, and these poor soldiers, despite their protestations that their time for soldiering was over, were quickly armed and sent out to stop his advance. They managed to do this,

but it was at a terrible cost. Many a poor fellow who went out never returned. In fact, when the roll was called after the battle was over, it was an open secret that a very large proportion of the men had lost their mess number in the fray. Twelve hours after the battle was over, from the British Consulate several of us watched the Sambooks coming in with the wounded and depositing them like bales of goods on the dirty Hodeidan shore, whence they were conveyed in a conservancy cart to the hospital, and one can more readily imagine than describe the state of their wounds when they got the length of the surgeon. Less than a week later, the tribesmen attacked Al Kufl and put its garrison of five hundred Turkish soldiers to death. Now the Idrese has again taken the field and has not only beaten the Turks in open battle, but so out-generalled them that he managed to get the Turkish gun-boats to fire on their own men and kill far more Turkish soldiers than even the Idrese's men did.

The Idrese's object is to reform Islam, but of the movement itself I would say in the language of Arnold, "Its heart, its heart is stone, and so it cannot thrive." The tribesmen are, to a large extent, influenced by their love of gain and hatred of the Turks rather than by the Senussi-like doctrines of this Al Azhar disciple. Consequently there is lack of cohesion in his force which, unlike that of the Imam, will probably never recover from a really serious defeat.

When one speaks of the "Mullah" out here, one always means the Somali, who was at one time an interpreter on board a British man-of-war and afterwards led his countrymen against the Abyssinian, the British and the Italian troops in Somaliland. He, too, is a reformer, but as the scene of his operations is entirely confined to the Horn of Africa, he has nothing to do with Arabia.

The term "Mahdi" has, however, occasionally been applied to the "Imam"; and as there is a tradition to the effect that the Mahdi, after becoming master of Arabia, is to fill the earth with equity and to reign for seven years over a contented people before God calls him to eat the fruits of paradise, it is natural that this title

should be given when the Imam has scored a victory; but of late years it is falling into abeyance and will probably never again be seriously applied even to the Imam, although he should once more temporarily gain possession of Sana.

From all accounts, the Turkish Government is trying to open up the Yemen and civilize its people, but up till the present it has been unsuccessful, and as it still keeps those bars on the doors to the Yemen that must ultimately open to the Gospel, it is hindering rather than helping the advance of civilisation.

Aden. J. C. YOUNG.

"THE BURDEN BEARER"

(A Khutba translated from the Arabic)

——:o:——

[The Khutba is an address delivered to Moslems at the Friday noon prayer in the mosque. It is one of the earliest institutions of Islam, and has had great influence for the spread of the faith. In imitation of the style of these Khutbas, which always deal with the principles of Islam, the Nile Mission Press has recently issued a series of Christian leaflets based upon texts selected from the Koran. The Oriental has his own peculiar mode of thought, and what appeals to the Eastern mind may not appeal to the Western. The Khutbas have proved so welcome in Arabic speaking lands that 10,000 copies were sold the first month. This is one of a series, and anyone desiring to translate others from Arabic into English or other languages may communicate with the Editor, Mr. Arthur T. Upson, Nile Mission Press, Boulac, Cairo.—Editors.]

"A burdened soul cannot bear the burden of another soul."—(*Koran—in six different passages*).

In the Name of God, the safe shelter and strong refuge; may He guide you to all truth and protect you from evil. Amen.

After that (*i.e.*, invocation), we begin:—

The Koran says that a burdened soul cannot bear the burden of another soul, which means that every man is responsible for his own sins and enjoys the fruits of his own righteousness, every soul has (to its credit) what it has earned, and against it what (evil) it has acquired.

My brothers, though men in this life have brothers, friends, families, tribes, yet in the Day of Judgment they will be brought to account one by one, whether master or slave, since brother availeth not for brother nor slave for his master; "Dread the day when not in anything shall soul satisfy for soul, nor shall any ransom be taken from it, nor shall intercession avail, and they shall not be helped" (*Koran, Surat el-Baqara*, 117), but as the Gospel says, "Whatsoever a man soweth, that shall he also reap." (Gal. vi. 7).

My brothers, the present world is not like the next, for here the poor supplicates from the rich, the weak obtains help from the strong, and the stranger finds a shelter with generous people, while the straitened one borrows either with or without interest from his more successful friend; here are refuges, hospitals, and other comforts to lighten affliction and bring relief from trouble; how many a hungry one is fed, and thirsty one watered, and naked one clothed, and sick and imprisoned one visited, and wretched one evangelised, for all mutually join to supply necessities as though they were one person; but *there*, in the hereafter—"One burdened soul cannot bear the burden of another soul," and "Not in anything shall soul satisfy for soul."

If one of the inhabitants of Hell should cry for aid to the inhabitants of Paradise together, or if he should select some particular friend, in neither case will he avail anything, as the Koran says, "The inmates of the Fire shall cry to the inmates of Paradise: 'Pour upon us some water or some of that with which God hath supplied you.' They say, 'Truly God hath forbidden them to the infidels.'" (*Surat Al-Arâf*, 48).

Oh men, this world is a place of labour and striving, to-day is a day of sowing and to-morrow of reaping; work, then, in your present life in preparation for your hereafter, and do not trust to any of the men of goodness and piety, nor to the occupants of the highest degrees (in Paradise) for "Whosoever shall have wrought an atom's weight of good shall behold it, and whosoever shall have wrought an atom's weight of evil shall behold it." (Earthquake Sura). Then do not seek the intercession of members of the prophet's family, such as the Lady Zeinbar, and the Lords Hasan and Husein nor of your local saints such as El-Badawi, and El-Dissooki,* nor even of prophets and apostles, for they are only warners and preachers, and certainly their attitude in respect to sinners will be only that of accusing martyrs, not that of loving intercessors; for we read in Surat Arâf, 51, "On the day when its interpretation shall come, they

* Local Moslem Saints (*Weli*) in Egypt.

who aforetime had forgotten it shall say, 'The prophets of our Lord did indeed bring the truth; shall we have any intercessor to intercede for us? or can we be sent back? then would we do other works than what we did.' But they have ruined their souls, and (the imaginary deities) that they were devising have fled from them." See also Surat Women, 163, "Apostles, preachers, warners, so that men should have no argument (of excuse) against God after the Apostles (had been sent)."

O men, does it not appear from all this that each man is held responsible for his own works and that the acts of others will neither harm nor injure, raise or lower; he who is saved is saved by his deeds, and he who perishes perishes by his own. Sad to say, all men on the face of the earth are sinners, those that you see to be better than their fellows were once evil doers, but repented, and are not, even now, entirely free from slips, nor immune from mistakes, or even the "greater" sins. Sura Bee, 62 says, "If God should punish men for their wrongdoing, He would not leave a moving thing on earth."

Since, then, men are only able to be saved by their own deeds,* and, as you have seen, all men's deeds are faulty, consequently the whole race would be doomed to perish in hell; but the all-merciful God intervened in man's private matter and planned for him a legal way of *imputing to himself the deed of someone else* as though it was his own, by which he could be saved!

Now, what can this plan be? Are you able to improvise it from your human intellects? I think not.

God, however, has revealed it in His Holy Book, and commissioned us to tell all men of it. It is this—that He has provided for fallen human nature an agent, or rather a legal representative; this being the only possible plan whereby one could stand in the place of another, transfering not only his acts but his very person as though it were himself. To make this good tidings clearer I will quote a case familiar to you from your own books of Islamic Sharee'a (Law).

Suppose a father dies, leaving an inheritance to a

* *i.e.*, No human intercession is available.

child under age, the proper authorities appoint a legal guardian for him; every bit of the property which the guardian happens to sell on behalf of the child-heir is reckoned as sold by the child himself, and everything he buys is bought in the name of the child, all the actions of the legal representative of the minor being imputed to the minor himself, and when he comes of age, he has not the smallest right to invalidate that which was done for him in his name, whether it resulted in gain or in loss; nor can he hold any reckoning with his guardian on the plea that he himself never appointed him. In this way the deeds of the one person are imputed to the other, whether bitter or sweet, and with or without his consent.

Know that the cause for appointing a legal representative for man, who is a responsible person himself, is his evil nature, which was formed in him whilst yet in his mother's womb. The Koran refers to this in the sentence, "Verily the heart is prone to evil" (Sura Joseph), and also it says, "Cursed be man! What hath made him unbelieving? Of what thing did God create him?" (Sura "He frowned"); and also, "Yet lo! man is an open antagonist" (caviller), (Sura The Bee). Then there is a sound tradition mentioned in the *Mishkat*, etc., which says, "There is not born a son of Adam whom the devil does not prick at its birth, and it cries from the touch of Satan, except Jesus the Son of Mary, and His mother."

David the prophet said to the same purpose, "Behold, I was shapen in iniquity, and in sin did my mother conceive me" (from the Zaboor—Psalm 51). Also, "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies." (Psalm lviii. 3).

Now, since all the sins that a man commits are due to this evil nature; even if it could be supposed that God so exceptionally treated any one man as to "take off from him his burden which had galled his back,"* and that he thus became sinless, not long would pass before he would commit some fresh sin, on account of his old

* [An unmistakable allusion to Sura 94, in which is related the opening of the prophet's breast and cleansing him from sin.—Ed.]

evil nature, just as you may stop up a spring in one place, but it will break forth in another. Man's sinful nature is very like the disease of "Cancer"; it may be apparently rooted out of the body, but before long it takes new root and grows again.

This evil nature, which is inherited from Adam, through the Fall, being the cause of a man's committing forbidden sin on reaching maturity, and consequent suffering of the necessary penalty, it behoved Divine Justice to create some special way by which man could obtain benefit to equal the amount of his great loss which he unconsciously suffered. God therefore provided him with a legal representative, perfect and mighty, able to repair the damage and remove the loss. He it is that is referred to in the Gospel, saying: "Since by one offence judgment came upon all men to condemnation, even so by the righteousness of one (*margin*, 'one righteousness') the free gift came upon all men unto justification of life" (Romans v. 18).

If you understand for what reason it become necessary to appoint the representative for the human race, let me now inform you who that representative is. I tell you that He is El-Messiah Eesa, the Spirit of God, and His Word, who was conceived without man through the power of the Holy Ghost. He is the only perfect man, prevented from sinful nature and sinful deeds.

It was, however, expected that you should have known all this from the Koran, seeing how much it has glorified Christ and exalted His position, even to the extent of calling Him the Spirit and the Word of God, and distinguishing Him in all the stages of His life, from both prophets and men alike; for there is no other prophet to whom God did not forgive sins, removing His burden of guilt, as all the books testify clearly, and the Koran also. As for Christ it does not mention concerning Him a single repentance nor request for forgiveness of His sins, nor any tradition of his being "pricked by Satan at His birth." On the contrary, you read that God supported Him with the Holy Spirit from the time that His mother conceived Him, and when she gave birth to Him, and all the days of His life.

He lived a perfect and holy life, gave life to the dead and quickened hearts, healed the sick and forgave sins, taught men the will of God, and practised as He taught. Finally at the close of His life, he offered Himself, according to the eternal purpose of God, as an atonement for the sins of mankind. Whosoever believeth in Him is saved, and whosoever believeth not is condemned, and the wrath of God abideth on him for ever. Thus it is written: "Behold the Lamb of God (*i.e.*, the great sacrifice for our redemption) Who taketh away the sin of the world" (John i. 29). It is also written: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope and the glorious appearing of the Great God and our Saviour Jesus Christ" (Titus ii. 11-13).

My hope concerning you, my brothers, is that, having learnt all this, you will take Christ as your Saviour and your representative (for that day) when there shall avail you neither wealth nor sons, prophets nor apostles.

May God guide you. Amen.

A WORKING LIBRARY ON ISLAM

——:o:——

THE following list of books is intended as a guide for those who desire to make a thorough study of Islam and the Moslem problem from a missionary standpoint. It consists of a working library for those who are trying to fit themselves to deal with Moslems personally and to understand the Moslem mind so as to be able to meet them on their own ground, and in the apostolic sense, to become Moslems to Moslems that we may win them for Christ. The immense literature on the subject of Islam in the various languages of Europe and the Orient is perplexing to the beginner. There is an enormous bibliography on the subject, and present day interest in the scientific study of Islam, politically, socially and religiously, is as great as it ever was. In fact, the marked unrest of all Moslem peoples and the reform movements in Islam itself have stimulated literary production. It would require an expert in every department of Islam to guide the student through this labyrinth of literature. Experts, therefore, will doubtless find much to correct and more to suggest in the list given. It is based on practical experience in a busy missionary's life. An omnivorous reader in the field of Islam soon finds that Bacon's words are true: "Some books are to be tasted, others to be swallowed and some few to be chewed and digested; that is, some books are to be read only in parts, others to be read but not curiously, and some few to be read wholly and with diligence and attention." The last named class are the only ones worth buying and studying. They form a working library. In the division of the subject I have received valuable suggestions from the recently published pamphlet by G. Simon, *Wegweiser durch die Literatur der Mohammedanermission* (Halle, 1911). The handbook named, however, is only an index to literature in the German language. While our list is intended primarily

for the English reader, exceptions are inevitable. There are certain French and German works which are indispensable because the ground is not covered by English writers. The list is general in that it deals not with any particular country or any particular sect of Islam; *e.g.*, the missionary in Persia would need, in addition, to study the Shiah sect and Babism, while the missionary in Nigeria would read special works on the geography and history of that part of Africa as related to Islam.

I. General Works of Reference and Periodicals. Of the greatest value to the student, although written from an Indian standpoint and not altogether up-to-date, is Thomas Patrick Hughes' *Dictionary of Islam** (London: W. H. Allen and Company, 1885; reprinted later). This is an encyclopedia of the doctrines, rites, ceremonials and customs, together with the technical and theological terms of the Mohammedan religion. More recent and far more extensive is the *Encyclopedia of Islam*, a dictionary of the geography, ethnography and biography of Mohammedan peoples, prepared by a number of leading Orientalists and edited by M. T. Houtsma, T. W. Arnold and others. (London: Luzac and Co., 1911). Twelve parts have appeared; the whole work is to be completed in three volumes of fifteen parts each. The periodical literature on Mohammedanism is extensive, and important articles appear in all the leading missionary magazines. The three following, however, deal with this subject specially: *Revue du Monde Musulman* (Monthly; Ernest Leroux, 28 Rue Bonaparte, Paris; 25/- per year.) *Der Islam* (Quarterly; Karl J. Trübner, Strassburg; £1.) *The Moslem World** (Quarterly; 35 John Street, Bedford Row, London; 4/- per year.)

II. Pre-Islamic Arabia: the Sources of Islam. A. P. Caussin de Perceval, *Essai sur l'Histoire des Arabes avant l'Islamisme, pendant l'Epoque de Mahomet, et jusqu'à la Reduction de toutes les Tribus sous la Loi Musulmaine.* (3 vols. Paris, 1902.) This is a reprint of the original edition of 1847, and is a mine of information on the subject; generally reliable and authoritative. J.

* For significance of asterisks see end of article.

Wellhausen, *Reste Arabischen Heidentums.** (Second edition. Berlin, 1897.) Critical essays on the idols, the Haj, and the ancient cult of the Arabs, with reference to their literature and the origin of Islam. Muir's Introduction to his "*Life of Mahomet*," in four volumes, condenses much of the material found in these two standard works, as does also George Sale in the Preliminary Discourse to his Koran translation. As a handbook on the sources of Islam there is nothing better than W. St. Clair Tisdall's, *The Original Sources of the Koran** (London: S.P.C.K., 1905). In addition to these the student should read Ignaz Goldziher's *Mohammedanische Studien* (2 vols. Halle, 1890), especially Volume I., which shows the relation between Arabian paganism and the rise of Islam.

III. MOHAMMED. There are over a score of biographies of Mohammed in the English language alone, and an equal number in other European languages, not to speak of the mass of literature on this subject found in Arabic, Persian and Turkish. Those who read German should secure A. Sprenger's *Das Leben und die Lehre des Mohammed* (3 vols. Berlin, 1865), and Gustav Weil's *Das Leben Mohammed* (2 vols. Stuttgart, 1864). For English readers a broad view of the whole subject will be obtained by comparing critically the following four books: Sir William Muir, *Life of Mahomet* (4 vols., Smith, Elder and Co., or in one volume, abridged 1894* London, 1858; S. W. Koelle, *Mohammed and Mohammedanism Critically Considered* (Rivington, London, 1888);* Ameer Ali, *The Spirit of Islam*; or, *The Life and Teachings of Mohammed* (S. K. Lahiri and Co., Calcutta, 1902); and D. S. Margoliouth, *Mohammed and the Rise of Islam* (G. P. Putnam's Sons, London, 1905). The first book named is exhaustive and probably the most authoritative. The second is from a missionary standpoint and shows Mohammed not only in the daylight of history, but in the moonshine of tradition and in contrast with Jesus Christ our Saviour. The book is somewhat one-sided. Ameer Ali has written perhaps the most clever, though unhistorical apology possible, for the life of the Prophet. The work of Margoliouth is recent

and exceedingly valuable, especially as he gives chapter and verse in his abundant references to Arabic authors. The missionary should also secure, if possible, two standard lives of the Prophet in Arabic; the earliest by *Ibn Hisham* (A.H., 218) based on Ibn Ishak (A.H., 151), was printed at Cairo in A.H., 1295. The other, in three volumes, is more popular and contains a mass of later tradition. It is by Ali Ibn Burhan-ud-Din el Halebi, and is entitled *Insan el Ayoon* (Cairo, A.H., 1308).

IV. The Koran. The best edition in Arabic is still that of Fluegel (Leipzig 1834 and later, especially the revised publication of Fluegel's edition by Redslob, Leipzig 1837). Some will prefer the Cairo* or Constantinople editions. Most of those published in India contain numerous typographical errors and are badly printed. A polyglot version, however, is published at Delhi in Arabic, Persian and Urdu, interlinear, which is most useful. Of translations into English that of Sale* (Warne and Co., London; Chandos Classics) is still valuable for its notes and paraphrase of difficult passages; Rodwell's* (Everyman Library, J. M. Dent and Co., London) for chronological order, and Palmer's (Sacred Books of the East, Vols. VI. and IX. Oxford, Clarendon Press, 1880), for idiomatic translation. Among commentaries in English there is nothing better than E. M. Wherry's *Commentary on the Quran* (4 vols. Trübner and Co., London, 1886). The best Arabic commentaries for reference are the two volume editions of El Beidhawi (Cairo) and that of El Zamakhshari (Cairo). The latter deals with grammatical points; the former is best for exegesis. For a critical study of the text the student will find T. Nöldeke's *Geschichte des Qurans* (Gottingen, Verlag der Dieterichsehen Buchhandlung, 1860) or E. Sell's *Historical Development of the Quran* (S.P.C.K., Madras, 1898) indispensable.

V. The Religion of Islam. For general introduction to this part of the subject read F. A. Klein, *The Religion of Islam** (London, Trübner and Co., 1906); W. St. Clair Tisdall, *The Religion of the Crescent* (S.P.C.K., London, 1895); or S. M. Zwemer, *Islam* (Student Volunteer Movement, New York, 1907). The first named

book is of the greatest value to the student, as the author gives all his references in the original Arabic and the division of the subject is in accordance with that of Moslem authors. Otto Pautz's *Mohammed's Lehre von der Offenbarung* (J. C. Hinrichs'sche Buchhandlung, Leipzig, 1898), contains much new material and also gives references to Moslem writers. The two books by Canon E. Sell, *The Faith of Islam* (Trübner and Co., London, 1897), and *Essays on Islam* (Simpkin and Co., London, 1901); and the two by Professor Duncan B. MacDonald, *The Development of Muslim Theology, Jurisprudence and Constitutional Theory** (Scribners, New York, 1903) and *The Religious Attitude and Life in Islam* (University of Chicago, Chicago, 1909), are all of them important contributions to the subject. On the Moslem idea of God, Zwemer's *The Moslem Doctrine of God* (Oliphant, Anderson and Ferrier, Edinburgh, 1905) and the article by Professor MacDonald on *Allah* in the Encyclopedia of Islam, should be consulted. The latter gives a full bibliography. Zwemer's *The Moslem Christ* (Oliphant, Anderson and Ferrier, 1911) is a monograph on the Christology of Islam; while those who desire to study the philosophy of Islam will find no better handibook than T. J. De Boer's *History of Philosophy in Islam** (Luzac and Co., London, 1903). For a general view of the ritual of Islam, especially the pilgrimage, there is nothing more interesting than Richard Burton's *Personal Narrative of A Pilgrimage to Al Madinah and Meccah**

The above working library on Islam is not beyond the purse of the average library or mission station. *All* the books mentioned, including the periodicals and the encyclopedia, can be purchased, with the possible exception of one or two rare volumes, for less than £60 ($300). The twenty best books (twenty-four volumes) selected from this list and marked with an asterisk, cover the subject to a degree and can be secured for about £10 ($50).

Bahrein, Arabia. S. M. Zwemer.

THE ENTERING WEDGE

——:o:——

It has become an axiom that the Moslem problem is to-day the most difficult facing the Christian Church. Its points of weakness and its points of strength unite to make this true. The moral code of Islam is eminently suited to our fallen nature. The religion that permits an almost unbounded license in the moral sphere is the religion that is sure to be popular in all but highly-civilised races. A religion that asserts deficiencies in the very nature of woman, not found in man, is sure to be received with favour by savage and semi-savage peoples, among whom woman has never been admitted to her proper rights.

In conversation, recently, with a sheikh of the Mevlevi, or whirling dervish order, we gradually drifted to the question of female education. He had, two days before, attended the Christmas exercises of our girls' school. He asked me why we did not introduce manual training into our curriculum. I replied that we hoped some day to do so, but at present we could not undertake more than we were doing. For, he continued, a woman should not know more than enough to read, and possibly to write, that she might be able to pen a line or two to her husband when absent from home; more than that would probably unfit her for her proper sphere. She was born to serve man, she should be taught manual trades so that she could help her husband support the family, and assume the whole burden when he was called to military service.

I contended that the future of the race depended, to a large extent, on the intelligence of the mothers, to whose training and under whose influence the early years of the child are committed. "But," he replied, "it is not a question as to what we consider wise; the salient question is, what is written in the Book of God, *i.e.*, the Koran. Every word of that must be taken literally, and that asserts woman's inferiority, therefore advanced

education offered to women is pearls thrown before swine."

Lord Cromer, in "Modern Egypt," writes: "Islam keeps woman in a position of marked inferiority. Islam, speaking not so much through the Koran as through traditions which cluster round the Koran, crystallises religion and law into one inseparable and immutable whole, with the result that all elasticity is taken away from the social system." Further, its intolerance of other faiths, its haughty pride engendered by the thought that it is the depository of the last revelation given by God to man, a revelation that supersedes every past revelation, the fifteenth century method of dealing with all who do not conform to the belief in the Koran, combine in unfitting it for the reception of progressive ideas.

Christianity is conspicuous in its splendid adaptiveness to every changing condition of the race. It is ready, even if its followers are not always ready, to incorporate every advance in scientific development that proves itself truly scientific. Islam is fixed forever in the mould given it by the prophet of Arabia. There is no room for progress, no possibility of adaptation. Stagnation is the word that most fittingly characterises it.

Logically, Islam denies all secondary causes. Fatalism is one of its important doctrines. God is the supreme cause of everything; nature, animate and inanimate, is the stage upon which his functions are exercised. His prerogative controls every thought, every word, and every act. Every possible motion in the life of every man is written down in the Book of God. There can be no deviation from what is written, even in the smallest detail. This would preclude the exercise of the medical art, as it would be blasphemous for man to interfere in what is already settled and foreordained by God. While Christ is a prophet, He is not divine; less, indeed, in the heavenly realm than Mohammed, who was guilty of the breach of nearly, if not every law in the decalogue.

Although ninety names are used in characterising God, Father is not one of them. Moslems have no conception of God in the capacity of fatherhood; their idea is more that of an Oriental despot, merciful, if you will,

but arbitrary to the last degree. It offers no hope of salvation except through personal merit ; no Saviour, no atonement. The prophet justified lying, to a woman, in war and to reconcile friends. Now, a religion that permits falsehood under any conditions is one that will find adherents. Lying, licentiousness, cheating, polygamy, divorce and heaven is a programme that so completely suits fallen man, that it can be no wonder that Islam is gaining followers rapidly in a country like Africa.

The Moslem problem is difficult of solution on account of its strong points. A religion containing some of the cardinal truths of our faith is much harder to influence than that which is burdened with the crude conceptions of fetishism or crass idolatry. The Moslem holds much truth mixed up with much error. He believes in one God, maker of heaven and earth ; he believes that Christ was a prophet, but not divine ; he believes in the forgiveness of sins, in the resurrection and life everlasting. Now, a man holding in firm conviction so much that is strong cannot be expected to abandon his fortress without a great struggle ; indeed, he thinks his fortress stronger than yours. We find men in the homeland say, " Why do you not leave the Mohammedan alone ? His religion is good enough for him." Is it ? Hear what Schlegel, the German scholar, has to say of it : " A prophet without miracles, a religion without mysteries, and a morality without love, which has encouraged a thirst for blood, and which began and ended in unbounded sensuality." We have seen its cruelties, its deceptions, its unblushing disloyalty to promises and the most sacred treaties. Its accommodation to human weakness cannot alone account for the impressive fact that it has made its appeal, with such striking success, to so great a variety of peoples. It is not at all likely that a faith could have triumphed over so many types of religion unless it was girded with elements of great strength. I think it may safely be predicted that the strength of any religion will depend on that religion's conception of God. The higher the conception, the purer the religion ; the higher the conception, the stronger the hold religion takes of a

people. Now Islam's conception of God is vastly higher than that of any idolatrous people. Its splendid monotheism, with all its deficiencies, simply towers above anything we find in any other faith with the exceptions of Judaism and Christianity. It is in its conflict with these that it has utterly failed, except where a choice between apostasy and death was given, and few, if any, except those who had no strong convictions, hesitated to brave the edge of the sword.

A religion that stands for the unity and sovereignty of God is a religion that is to be reckoned with. The true Moslem stands for these with a conviction that would put to shame many of the so-called Christians of to-day. It is in the deficiency of the conception that Islam fails. God is not a God of love ; and sovereignty without love is little more than arbitrary force. Its great strength appeals to people who are all their lives in bondage to the belief in evil spirits that rule the destinies of men. It is a great relief to the poor pagan, suffering the terror of innumerable unfriendly, jealous spirits, to find a faith that presents a God that is of infinite power, under whose jurisdiction all created beings, of whatever realm, are in complete subjection. One can appreciate what this means, and with what convincing power the Moslem fanatic approaches the devil-worshipper of Africa and exorcises all demons by the splendid evangel of an omnipotent God.

Now why does not the Moslem accept Christianity that presents so much richer a monotheism ; not only a God of infinite power, but a God of infinite love, interpreted to us through the blessed incarnation ?

It is just here that the difficulty appears. The presentation of Christ in His divinity is a direct attack upon monotheism. The Trinity to the Moslem is tritheism. It is the disintegration of the great thought of God's oneness. The false presentation of the Koran, giving the prophet's crude idea of Christianity, utterly misrepresents the Christian idea. The Koran is of divine origin, therefore must be taken literally, and so there is no hope that the Moslem will entertain anything so blasphemous as the division of his splendid Oriental God,

reigning eternally in a realm inaccessible to the most fervent human appeal. And thus has developed that rigid legalism observed in rite and ceremony, where correctness of posture and genuflection is of more importance than attitude of soul and mind.

Is there, then, any hope for the solution of the problem? The title of this paper, "The Entering Wedge," will find its significance in what follows. There are promises in God's Word that are individual, some that are national, but all having to do with the Kingdom of God are universal.

"The world shall be filled with the glory of God." "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." I need not dwell on the thought that the Moslem is included in God's purpose for the salvation of mankind. Christ's last commission is most pertinent here. "And He said unto them, Go ye into all the world and preach the gospel to every creature." Has the Church obeyed this command? Making full allowance for all that has been done, we must confess, with confusion, that the Church has in a very meagre way obeyed her Lord. If you apply the commission to the Moslem problem, the Church must confess disloyalty. The question is a difficult one, so difficult that the great Catholic Church has not dared it. The Moravian Church, ever seeking the difficult fields of the world, has made no attempt to answer it. But God has not forgotten the sons of Ishmael. He has wrought in many ways to prepare the Mohammedan world for the reception of Christ.

One outstanding and massive argument, that has had, perhaps, a greater influence than we can easily estimate, has been the fact that the followers of Christ have controlled the destinies of the world for more than three hundred years. Any hope of Moslem domination, except, perhaps, among the fanatical element, has gradually waned until now, even among loyal Moslems, the hope of the fifteenth century is no longer even a dream, and while the Islamic propaganda is steadily marching south in Africa, the world vision gives the command of the

future to the Christian Church. Even now, a comparatively small portion of the Moslem world is under the sway of the Caliph of the Prophet, and that a rapidly diminishing portion. If the convictions of a man so thoroughly acquainted with conditions in Turkey as Professor Ramsay, the eminent archæologist of Aberdeen, are to be seriously entertained, then Asia Minor is in a fair way of being divided between Germany and Russia. Present conditions in Arabia strongly point to the severance of that peninsula from the political sway of the Sultan. If Arabia gain her independence, it is not at all likely that it will long remain autonomous. The remnants of the great Turkish Empire are passing under Christian sovereigns.

Again, practically all modern improvements, such as railroads, telegraphs, the reconstruction of the postal and customs departments, the use of modern mechanical and even household utensils, all wearing apparel, even to the fez, are of Christian invention and of Christian manufacture. The old Turkish soldier is no longer seen. The army is modelled after the German type and the navy after that of Britain. Any comparison made between Europe or America and Turkey brings confusion to the loyal Turk. Moslem States are rapidly adopting Christian political institutions. Despotism and the paternal form of administering justice are giving way before the demand of a limited monarchy, controlled by a constitutional government. If one were asked five years ago, when would Turkey and Persia adopt modern methods in their political systems, what answer would probably be given ? The most sanguine enthusiast, or most rabid revolutionist would hardly dare suggest a date earlier than from fifty to a hundred years. And yet almost without observation, forces were at work that were surely, and much more rapidly than could easily be imagined, changing sentiment and conviction.

The general awakening of the Orient from ages of slumber was felt in every eastern land ; but perhaps the first conspicuous result was seen in the revolution in Japan in 1867. This rude change from a despotic feudalism to a liberalism wholly unknown in any Oriental

land, sent an electric thrill through the body politic of every people of Asia. This great change accelerated the movement towards free institutions. When Japan was thoroughly awakened to her possibilities she unostentatiously went to work to set her house in order, at monumental sacrifice and energy, resulting in a development of patriotism, intelligence, and material prosperity, perhaps unparalleled in the history of the world. One would almost think that all this was planned for the subsequent successful struggle with Russia. This victory was the climax to Oriental ambition—to defeat a great Western nation with her own weapons. No single event in recent history has had so remarkable an influence in stirring to the depths patriotic sentiment of a liberal character. And so we find Persia and Turkey daring to ask the question: Is our destiny forever sealed in the unchanging mould of a fixed despotism? To ask such a question was to suggest the answer.

Another force that quietly entrenched itself in the very heart of the nation was the missionary propaganda. The Sultans of Turkey have had remarkable success in quelling discord among their Christian subjects by pitting the members of one community against those of another. The welcome extended to, and protection afforded the early missionaries by the Turkish Government, were due largely to the expectation that successful mission work would raise a Protestant community at the expense of the other Christian bodies, that Protestants would be converted Greeks, Armenians, and Catholics, and instead of three Christian sects there would be four weaker bodies and thus easier to control. It did not seem to have occurred to the rulers that their own co-religionists might one day be influenced by these foreign missionaries, and the great reason why they were working among the members of the old churches was that through them the Moslem problem might be solved. The work of the mission was divided, for the sake of convenience and efficiency, into four departments:—

1. The evangelistic, including the preaching of the Gospel, the teaching of the Bible in the day and Sunday schools, and the work of evangelists and Bible-women.

2. The educational, comprising a thoroughly graded school system, from the kindergarten through to the college, theological seminary and medical school, in all of these the Bible being a regular text-book.

3. Medical work, including that of the itinerating doctor, that of the resident hospital physician, and the training of nurses.

4. Publication work, issuing school text-books in the early days of the mission, religious books and tracts, and weekly and monthly papers.

The Bible Societies attended to the translation and printing of the Bible. Knowing the permeating quality of the Gospel, and all this mission work meant the Gospel, what must inevitably follow ?

The Moslem, vainly imagined that so long as Mohammedans were not allowed to attend foreign schools or Protestant places of worship, they would be quite safe from the influences exerted. And, as this young evangelical body began to grow and to exercise an influence altogether out of proportion to the number of its members, the proud Turk would smile and remark : " Let those *giaours* alone ; they have not enough sense to see that they are eating each other up." Large numbers of young men and maidens, of the most promising type, flock to the mission schools and, after years of discipline and study, emerge from these institutions with changed characters, changed outlook, changed ideals, and withal changed vision, to return to their own cities, towns and hamlets and enter the teaching, legal and medical professions, each one a power to reckon with.

Would it be possible to confine all that pent-up intellectual and moral dynamic within the narrow compass of individual, communal, or national life ? It was bound to overflow, and it did, till Moslems in large numbers, quite unconsciously, imbibing large draughts of that wine of life that inspires freedom, became literally intoxicated with the ambition that their fair country, too, might enjoy the inestimable blessings of the lands from which these foreigners came. It has freely been acknowledged by intelligent Moslems, that one of the controlling factors that inspired and hastened the blood-

less revolution of 1908 was the enlightening influences of the missions, schools, and colleges; indeed, some enthusiasts would go so far as to say that they were the chief factor. However that may be, a rapidly developing school system, of modern mould, attracting an increasingly large attendance, until an army of 25,000 of the most intelligent and ambitious young lives in the empire were gathered into the Protestant schools of Asia Minor alone, must exercise an immense influence on the destinies of an awakening nation. I need hardly here emphasise the superlative power of the medical and publication work in breaking down barriers of prejudice and fanaticism. The doctor is welcomed everywhere, even in the secluded harem; the book and tract and weekly publication, with the most reliable world news and the Gospel message, find their way into homes never entered by the foreigner or his native associate.

Scholarly pastors and teachers, settled in many of the strategic centres of the country, with the frequent visits of the missionary, were elements of transforming power that are hard to estimate. In many cities of importance, after the revolution, the pastors were among the leaders who devoted themselves to the dissemination of all kinds of useful knowledge to an ignorant populace, and guided those rude souls in their quest for light and life.

A further consideration is found in the fact that nearly every large centre throughout the Moslem world has been invaded by the Christian missionary or his native associates. The Moslem world is being honeycombed by Christian missions. An increasingly large number of Moslem children are attending mission schools. The impact of pure Christianity, for the first time, is being brought to bear upon the Mohammedan problem, and it is felt. The Pan-Islamic movement is defensive. In the recent Moslem conferences, the causes of the failure of Islam were freely discussed, and the question asked, how can the decay be stopped? One learned hodjah gave fifty-seven reasons for the failure, but I doubt if the real cause was even suggested.

Recently a Moslem chief justice, in speaking to one

of our pastors, said: "Islam has nothing to fear from the Greek and Armenian Churches, Islam has nothing to fear from the Catholic Church; but it fears the Protestant Church, for we see that the Protestants live the principles they profess—this is the power that threatens Islam."

Now Christianity is bringing to bear upon the Moslem problem its commerce, its manufactures, its inventions, its free institutions, free speech, free press, free Gospel; its political, military and naval systems; its representative forms of government; its education and its medical science. These tremendous forces converging to a point are rending Islam in twain, and what is needed for a final glorious victory is an enthusiastic faith, brought into persistent contact with this great rock, that must disintegrate under the rain of God's grace and the sunshine of His presence.

JAMES P. MCNAUGHTON.

Smyrna, Turkey.

SOME MOSLEM APOCRYPHAL LEGENDS *

* Translated from the French Mélanges de la Faculté Orientale, Beyrouth, Tome IV., pp. 33-56, by Josephine Spaeth.

——:o:——

When one studies the history of the first few centuries of Christianity, one is astonished to find besides the Books of the Canon accepted by the Church and the works of the fathers and doctors, an almost countless number of apocryphal writings and legends of various natures where the improbable reaches to the grotesque and the absurd. What has been discovered and published of late in various languages would furnish sufficient material for several volumes. At one time the Orient must have been flooded with strange productions, sometimes anonymous, but more often disguised under the name of some great personage, prophet, apostle, or doctor of repute; such as prophecies, divine revelations, Apocalypses, which were attributed to angels or to Jesus Christ Himself, so as to give them more authority and favour their diffusion. More than once the Church condemned these false works and disproved them when they touched dogma or morals, but usually she was satisfied to declare them doubtful.

Arabia could not escape this flood of spurious writings. She had more than her share because of her geographical position within the borders of the Roman Empire, far from all control. The Judean-Christian sects penetrated Arabia early, and spread this literature, mingled with dross, borrowed from writers imbued with rabbinical ideas, taken from the Mishna, the Talmud, the Haggade, etc. Other sects soon followed. Gnostics of every kind, the Docetics, the Valentians; the Arians, the Jacobites, and the Nestorians also established themselves in a country open to all sects and to every wind of doctrine, so that one of the Church fathers of the fifth century already considered Arabia the mother of heresies. These heresies were not only taught, but spread everywhere by

apocryphal writings. Not only did the Arabs of the town become acquainted with them early, but also the wandering tribes themselves. They heard the poets of the desert repeat these legendary stories, in which was found excellent food for their lively imagination, all the more pleasant and agreeable as it was more marvellous. They in turn took pleasure in repeating to their children in their tents the stories that they had heard, not without adding new details and still more fantastic circumstances. We have our first echo of these legends in the Arabic poems that have come to us from pre-Islamic days. In joining together all these fragments of poetry, one can trace Biblical stories more or less adorned with marvellous details, where imagination has run riot even to puerility. We ourselves have collected a number of these old poems and published them in our review, *Al Machriq*. One finds there the great events of the Bible reported by the poets of the Days of Ignorance, with picturesque details, from fictitious sources. Many of these stories soon passed into proverbs and took their place among those of Dabbi, of Maidani, Askari, and other Moslem authors.

Next to the poets an even stronger echo of these apocryphal writings is heard in the religious Code of Islam. In reading this book one is at once astonished by the manner in which Biblical stories have been modified, not to say disfigured. Here, even more than in pre-Islamic poems, the influence of the Apocrypha is visible. One finds in it traces of the apocalypse of Adam, of the book of Enoch, of the Grotto of Treasures, of the Gospel of James, of the Gospel of the Infancy, of the Gospel of Barnabas, and of the legends of the Saints, like that of the Seven Sleepers. It may be that the author knew some of these works directly, but more probably he had an indirect knowledge of them through his association with Christians and Jews of his time, in his native country or in his travels. It would be a curious task to analyse the book from this viewpoint and identify each of the extracts with the earlier apocrypha. Some work has been done in this direction by such well-known Orientalists as Geiger, Lidzbarski, Goldziher and others. M. Cl. Huart in a remarkable article in the *Journal*

Asiatique (1904, pp. 125 seq.) has shown, according to the Book of Creation edited by him, that many Koranic legends which once were thought original are found in writings contemporary with the prophet, and even independently of these in "Omaya Ibn Abi's Sali." One would have to push this work even farther to find the origin of these odd, fantastical stories that astonish us in the Koran, and of which the author was probably merely the unconscious echo. Others in their turn exploited this mine, and so furnished to the new religion a certain borrowed *éclat*, which served its cause and represented it as the last link in an unbroken chain—the true heir of the religions that had preceded.

Among those who contributed most in making these fictitious stories public, one can name more than one individual more or less connected with the Jews or Christians, who suggested to the legislator of Islam, or furnished him with the legends of which he made himself the channel. Whoever, for instance, that person may be hidden under the name of Bahira (learned one),* one must admit that a certain Christian, and most probably a Nestorian monk, named Sergius, lived very intimately with the Arabian prophet and transmitted to him a large number of disputed traditions, which the latter hastened to repeat by stamping them with the prophetic seal. The inhabitants of Mecca were not ignorant of him since Mohammed relates their accusation against him. "There is some one," they said, "who instructs him." (Koran, Surah xvi. 105). Then Bahira, as a prudent man and a skilful teacher, could not content himself to draw from the Bible, Old and New Testament, without knowing that he would be accused of plagiarism by the Jews and Christians. He often had recourse to the Apocrypha, as Mohammed must have known.

History mentions other companions of Mohammed as well, who initiated the first Moslems into the fabulous stories and signed their names to a number of legends, taken principally from rabbinical sources and Talmudic traditions. Without speaking of the famous Hanifs,

* Cf. Caetani, Annali dell 'Islam.

some of whom had studied the Torah and the Injil, like Waraka, Nofel, and others, one can cite above all the Jew, Kaab al Ahbar (Sage). His name is found on every page as the first link of the authorities in relating Biblical stories. This man, who was for a certain time a friend of Mohammed, seems to have taken great pleasure in gratifying the love of the Arabs for the marvelous. All the rabbinical fables, which were current among the Jews in Yemen, in reference to the creation, the first patriarchs and prophets, reached the Arabs through him, and they then quoted them on a par with Bible stories. But Kaab did not want to commit himself in attaching his name to any certain book ; he contented himself by teaching the Arabs verbally. The historian Dahabi says, " He told them many things concerning the Jews." And when his words were disputed and the genuineness of their sources doubted, he tried to protect himself by referring to old manuscripts, and said that his contradictors only consulted recent manuscripts.

The *Kitab al Fihrist* speaks about another contemporary of Mohammed, namely, Obeid bin Sharriet, the author of a book entitled " Kitab ul Muluk," in which he relates many of these Biblical legends. Mas'oudi says that this work is lost. Obeid lived until the time of Mo'awiyah.

To the same epoch belongs another collector of legends, namely, the famous Ibn Abbas, whom Moslems call the Arab Sage,* in opposition to the title of Kaab. He also had gathered a considerable amount of quotations taken from independent documents of Jewish sources utilized especially by Kaab ; but he also helped himself largely from Apocryphal writings, Syriac or others, as, for instance, the book of the Grotto of Treasures, wrongly attributed to St. Ephraim.

More celebrated than those above-mentioned, but later by a number of years, was Wahab bin Munabbah, a Jewish convert to Islam, and therefore more dependent on Kaab's material. He borrowed from this master and

* Concerning this author, whose great reputation seems to be in inverse ratio to his regard for the truth, cf. Caetani, *Annali*, p. 47 seq.

from other authors old legends and enriched them. He boasted that he had read seventy books of the prophets, as one can see in a passage of Kitab al Tigan, quoted by Ibn Hisham. We are told that Wahab said, "Verily, I have read seventy-three books of the prophecies which God sent down." He also composed some books which for a long time seemed to be the common source of all Arabic legends. Among them are Kitab al Mubtida, also called Kassus al Anbiah, the Book of the Things of Israel, etc. All these books are lost except the first-mentioned, of which a few dozen leaves were found among a collection of papyri bought by Reinach. Professor Becker has recognized it as the work of Ibn Munabbah, and we trust that he will edit it.

All these authors belong to the earliest time of Islam. Others followed them, namely, the biographers of Mohammed, the traditionists, and the commentators of the Koran. These authors, who had to explain various passages of the Prophet's Book, stumbled at each step over the historical questions which they could not elucidate without studying their primitive sources. But these sources, as we have said, were mainly to be found in the Apocrypha; therefore it was necessary for the commentators to become familiar with these writings in order to explain the Koran, to prove and guarantee its being inspired, and defend its divine origin. On this preliminary work were based the later books from the second to the fifth century of the Hegira, such as *Kitab al Tigan* of Ibn Hisham, *Kitab al Anbiah* of Al Kisai, and the *Kitab al Muarif* of Ibn Qotoiba. Ibn Ishak had preceded them in his Life of the Prophet, no longer extant, but often mentioned by others. Tabari, in his history as well as in the commentary of the Koran, gives likewise a large space to these fabulous stories. Ahmad Ibn Abd Salam, the son of a Moslem convert, tells us in a passage mentioned in Al Fihrist, that he added to his translation things taken not only from the Koran and traditions of the prophet, but from several of his companions and converts to Islam.

But the classic work, par excellence, relating to these legends is the work of Thalabi, entitled *Arais al Mujalais*,

which contains an extensive compilation of extracts from all the old Apocrypha. Lidzbarski, in his doctoral thesis, *De Propheticis . . . legendis arabicis,* has made an attempt to sort all this rubbish, and to determine somewhat the sources out of which each one of the authors helped himself and what is original. To-day this critical work can be more precise since the discovery of new Apocrypha. And when in the third and fourth century of the Hegira, the Moslems could have put themselves in direct contact with the Bible and Gospels, which were then translated into Arabic, they would not believe that these works were any more serious than the old fables reported by the Apocrypha. On the contrary, in order to justify the divine mission of their legislator, they pretended that our holy books had been interpolated and corrupted, and that since the rise of Islam. This was a poor argument which the inspection of the old MSS., prior to Mohammed, would have rendered futile. At that time, more than now, one could have easily procured a great number of manuscripts of the Bible written in pre-Islamic times in various languages and identical as to substance and form, although with some minor variations. In examining these accusations we find that the Torah, the Injil, and the Zaboor, mentioned by the Koran, are altogether different books to those which bear their names.

Here we touch a question certainly very closely connected with the preceding one. If the Torah of Mohammed and those of his sect is not the Torah known by the Jews and Christians from century to century, and if their Zaboor is not the Psalter which is in our hands, and their Injil has nothing in common with our Gospel, one has a right to ask what this Torah may be of which the Koran speaks, and what is the Injil and Zaboor of which mention is made. Is there anything left of these works, and what connection have they with our Bible ? What are these Rolls of Abraham and Moses referred to in the Koran when Mohammed says, " Verily, this is in the early records, the records of Abraham and Moses " ; and do we possess any remnant ?

In order to answer these questions, we have to take

each one of these books separately and examine briefly what is known concerning it.

I. We begin with the Torah. Mohammed had certainly never heard of the entire Bible, with the Prophets and the Books of Wisdom; it was only the Pentateuch that he had seen, since the Koran, and after him all Moslem writers are unanimous in saying, "God gave the Torah to Moses." But even in this limited sense we do not actually find among Moslems one work that answers to this title; more than that, they do not accept the Jewish Pentateuch. It seems, however, that there must have been a work with such a title, which differed greatly from the books of Moses. It is proved by quotations in the Koran; also the testimony of Ibn Salam in the Fihrist, when he assures us that he has translated into Arabic the Torah which Moses received from heaven on ten tablets. There are other quotations from Arab authors to be found with the heading "This is from the Torah." We have gathered several of these quotations, which have nothing at all in common with the Pentateuch, and differ greatly from the facts mentioned in the Koran. Here are a few passages, transcribed from an old Arabic MSS. in Berlin, containing several sentences, maxims, and moral thoughts taken from the holy books of the prophets and other famous men.

He begins his extracts from the Bible by saying, "This is what I have taken from the Torah: 'The good things of the world are mixed up with evil. If I have not given them to my servants, it is not that I disdain them, but that I reserve my favours for them for the future life, guarding them from this world as a shepherd does his sheep from bad pastures.'"

"O Moses, know that if I have compelled the poor to resort to the rich, it is not because my treasure is scant and I am not able to supply their wants, nor because my bounty does not reach to them, but it is that I should prove the rich and assure myself of their zeal in paying their just tribute, which I have imposed to favour the poor. If they are obedient, I will give them tenfold here and eternal recompense in the other life. I have also done so to prove the poor and to see their patience in the

midst of tribulations, and if they respond to me, I will give them my grace and my paradise."

In these passages, as in several others, one finds beautiful moral thoughts, but nothing quoted from the Torah. On the contrary, we re-assert that the Torah of Mohammed and of the old Moslem scribes is not the Pentateuch.

II. We pass on to the Zaboor. Mohammed speaks about it, but we do not find anything in the Koran of its contents, not even a single passage. Ibn Salam in the Fihrist, seems to identify the Zaboor with David's Psalter. But here also we have strong doubts as to the identity of the Moslem Zaboor with David's Psalter. The occasional quotations taken by writers from the Zaboor, only confirm these doubts. Here are a few lines taken from the Berlin MSS. The title reads, " Taken from the Zaboor."

" Do merchandise with God by giving alms, and you will gain. Whosoever has increase of enemies, let him expect a speedy disaster. Do not rejoice at your brother's disaster, for God will forgive him and put you into misery.

" I cannot understand how a man can rejoice when he is praised for a quality which he does not possess, nor why he should be angry when he is blamed for a fault which he has. He who has attained to seventy years complains without a cause. Justice is the scale of God. If you oppress those who are beneath you, do not think yourself safe from the vengeance of those who are above you."

Here, again, we find no analogy to the Psalter, except perhaps the passage which reminds us of David's words about the life of man (Psalm xc. 10). Therefore it becomes necessary to look for a different Zaboor, current among Moslems but different from our Psalter.

Thirteen years ago, when travelling to Mosul, I found a MSS. which contained, beside the Apocrypha, a small work entitled " The Zaboor of David (upon him be peace)." It contains ninety pages with a hundred and thirty-seven chapters about the length of the Psalms. The chapters are called surahs ; the first is entitled " The first surah of the Zaboor." On the last page we read,

" End of the Zaboor." In examining it we find that only in the first verses of the first surah is there anything resembling the Psalter; all the rest differs absolutely. The author speaks in the name of God, addressing Himself to David and giving him precepts and advice of all kinds, always beginning with the words, "O David." Here and there there are fragments of Biblical sentences or allusions to the Gospel, as for instance in the first surah. " O David, tell the servants of My house not to serve Me for what they receive from men, but let them hope for My grace even as the birds which do not sow nor reap, and yet they receive their food day by day afresh." Other passages remind us of the Book of Proverbs or Ecclesiastes, in a somewhat elaborated style, full of imagery, which approaches the Biblical style. It is mixed here and there with most serious and strange ideas taken from the old myths, for example, in the second surah the famous Behemoth is mentioned, who, according to this author, carries on his back the seven earths, and God satisfies his hunger lest he cast his heavy burden from his shoulders and swallow it whole.

In the same surah, the judgment of Solomon is changed into a parable on slander.

What is most striking in this work is its agreement with the ideas of the Koran. The heavenly joys are represented as in Mohammed's book; the same voluptuous and sensual pleasures are described in the same terms. Hell and its anguish have the same Koranic description. Its style is more simple, less affected than that of the Koran.

Can this book be the Moslem's Zaboor? It is more than possible. This manuscript is of a recent epoch, but we have learned that a Russian Orientalist has an old one. What is more, we find some of these sentences in the Berlin MSS. It should be studied thoroughly and a critical edition prepared.

III. What has become of the Gospel of which the Koran speaks? As we have said before, it cannot be one of the canonic Gospels; we, therefore, must try to identify it with one of the many apocryphal Gospels of the first centuries. Can it be the Protoevangelion of

James, or the Gospel of the twelve apostles, or the Gospel or Barnabas, or the Gospel of the Infancy, or others? What we can say positively in that there is something of all this in the Koran, but it is impossible to be certain until we have a better knowledge of the apocryphal works, of which many are lost—*e.g.*, the Gospel of Barnabas. We do not refer to that Gospel of Barnabas recently published in England, which is of a later epoch, composed by an apostate monk of the fifteenth century, who has made an attempt to reproduce in it Koranic ideas, as has been proved by the editors. It is certain that the so-called Gospel passages in the Koran, or quotations by Moslem authors taken from the Injil, as they say, are not found at all in the Gospels known to-day.

We can judge from the following extracts taken from several authors: "It is said in the Gospel, 'Hope when you fear, and fear when you hope. Your life consists of a number of breaths, and some one is watching each breath. Do not forget death, for death will not forget you. Good health is the king of secrets. Anxiety is half of old age. The son of Adam desires that which is forbidden. A bribe blinds the eyes of the wise, and what think you it will do with the foolish? Weep with those that weep, and laugh with those that laugh.'"

These sentences attributed to the Gospel must have been taken from the apocrypha. The author of Siraj al Molook, of Kassus al Anbiah, and other writers give several traits of Jesus Christ which belong to the same source; *e.g.*, the story of the husbandmen who complains to Jesus of the harm His disciples have caused him by plucking the ears of corn to eat. In order to defend His disciples, He raises to life all the former owners of this field; they rise from their graves to tell the husbandman that this field first belongs to God, who will dispose of it as He pleases. Other characteristics are taken from the Book of the Israelites by Wahab bin Munabbah, as the story of the skull which Jesus Christ makes speak and tell its fantastic story to the astonished audience. "It is related in the Book of the Israelites by Wahab, that he said, 'I read in the book of some of the prophets that Christ (upon Him be peace) passed a dry skull on one of

his journeys, and commanded it to speak. The skull said, I am Bilwam, the son of Hofs, the king of Yemen. I lived a thousand years, and there were born to me a thousand sons. I married a thousand virgins, and enrolled a thousand soldiers, and killed a thousand strong men, and took a thousand cities. And whosoever hears me, let him not be deceived by this world as I was deceived, for I found it only a dream. Then Jesus wept.' "

One could compose a volume of what Moslem authors have reported concerning the words and the deeds of Jesus Christ. The example which we have given suffices to show that the Moslem Injil has yet to be found. Might it not be the Gospel of which Ibn Salam made a translation, as he assures us in the Fihrist ? But this Gospel no longer exists ; perhaps our search will yet one day be rewarded.

IV. There remain yet the famous " rolls " (Sahaf) or revelations of God to the patriarchs. Ibn Salam, Thalabi, Ibn Kutaiba and others speak of these, but they differ as to their number and to whom they were revealed. They are called the Books of Moses and Abraham, but they are not only of Abraham and Moses ; they embrace the entire period from Adam to Moses. Thalabi enumerates forty-eight : ten revealed to Adam, fifteen to Seth, thirteen to Enoch, and ten to Abraham. According to Wahab, there were a hundred and sixty-three rolls : two were revealed to Adam in Paradise, one after his fall on Mount Lebanon ; then fifty to Seth, thirty to Enoch, two to Noah (one before the deluge), four to the prophet Hud, two to the prophet Salih, twenty to Abraham, and fifty to Moses. But whatever the contents of these rolls may be, where may they be found, and have they any connection with the Koran ?

It is certain that in the first few centuries of Christianity many writings were attributed to the old patriarchs ; *e.g.*, the book of Enoch, the Cave of Treasures, and the Ascension of Moses. St. Epiphanus (*Haeres*, 39) speaks of the seven books of Seth. One understands, therefore, that Mohammed and the early Arabs knew them at least indirectly.

(*a*) Gunzburg and von Rosen have published the Words of God given to Abraham in the Catalogue of the Institute of Oriental Languages in St. Petersburg, under an Arabic title. Are these the famous "rolls of Abraham?" Very likely. We have in Beirut four manuscripts of these Words; two are entitled Sahaf Ibrahim, and all four terminate with the verse of the Koran which refers to these rolls. The MSS. differ on some points; one recognizes two recensions. These rolls are forty in number, and have about twenty-five pages of text. Moslem influence is clear, and the name of Mohammed is often mentioned. God reveals to Abraham the glories of his future servant under various forms; also the privileges reserved for Islam and its followers. Even if we possess these "rolls of Abraham," one cannot say that they are exactly the same as those of which Mohammed and his first adherents spoke. But it is admissible that what is ours, is a translation by Ibn Salam and elaborated by him, for he tells us in the Fihrist that he has translated these rolls from the Sabean and that he abbreviated them.

(*b*) As for the "rolls of Moses," ten in number, according to Ibn Salam, have we anything left of them? Here also we must conjecture. Several libraries possess a work entitled *Munajat Moosa*. The Moslems make very much of it; but it contains so many absurdities that one is tempted to reject it completely. What is more, the MSS. differ greatly. We have one that begins with the verse of the Koran which speaks about God's dealing with Moses during the forty days spent on Mount Sinai. Then follow some revelations from God to His servant about the creation, the government of this world, the perfections of God, with two hundred questions asked by the legislator of Israel from the Most High, about various subjects—history, morals, and casuistry. In almost every line he praises Mohammed and his religion. He also says that Moses asked God who was the first man created, and God answered that it was Mohammed, whom He did not make out of dust, but out of a ray of light from His own face, and that he is the Alpha and Omega of creation. Also that God had created intelligence in a

thousand parts, and that Mohammed has nine hundred and eighty parts, and the other twenty have been given to the rest of humanity. These two specimens are sufficient proof that this apocrypha is the work of a devoted Moslem, and that his fond inventions have nothing to do with the ten rolls of Moses. At the most, one may suppose that our MSS. is one of many remnants of these early apocrypha.

V. Finally, Ibn Salam mentions among the old works that he has translated, the books of the prophets and disciples. These works were pretended revelations to the prophets, and the Apocrypha attributed to the apostles, perhaps the Gospel of the twelve apostles. We do not know of any work in Arabic of this kind. But we can trace to these apocrypha many legends and maxims, scattered in some Arabic writings and attributed to prophets who were the forerunners of Jesus Christ and His disciples.

We hope that one or more Orientalists will devote their time to a careful study of these apocryphal writings, a literature not only very curious, but which doubtless holds surprises in store for the student.

Beyrouth, Syria. L. CHEIKHO, S.J.

THE KORAN DOCTRINE OF REDEMPTION*

* Die Erloesungslehre des Quran. By W. Knietschke. No. 11, Series V. of Kropatschek's Biblische Zeit und Streitfragen, published by Edwin Runge at Gr. Lichterfelde, Berlin, 1910; pp. 39.

——:o:——

THE author introduces his subject with a reference to the first Surah. The last verse of this Surah is "Guide us a right way, the way of those upon whom is thine mercy, not the way of those upon whom is thine anger (Jews), nor of the erring ones (Christians)." Now, these two classes are especially *kafiruna* (unbelievers), a word, the root of which expresses the very central thought of Old and New Testament atonement. It is as if the Moslem would set himself squarely against the Bible doctrine of redemption. This gives us occasion to test the Koran regarding its thought of redemption. The two hundred and thirty millions of Moslems, who get their spiritual nourishment from this book, are an additional reason for this inquiry. Between Orient and Occident there is very active intercourse. In the Middle Ages the relation between the two was one of mutual exchange—to-day it is one of conflict. The question on the mission field is whether Christianity or Islam will triumph. The following discussion may make plain if such a redemption as the Koran offers meets the religious needs of man.

A. *General Part.* Justification of the Inquiry.

The question is whether we can at all speak of a doctrine of redemption in the Koran. How do we class Islam among religions? Islam is, in the first instance, law, a command. But the command is "Believe in God." The unity of God (tauhid) is strongly emphasized. Polytheism is the great sin, according to the Koran. The complete surrender and submission to the one God is *Islam*, and ultimately unbelief comes to be its great unpardonable sin and faith in God its supreme virtue. Mohammed's main object was to establish the faith of the One, the Absolute God. Later, he added, the teach-

ing of a pre-islamic Islam, held by Abraham, which he was to restore as against the polytheism of his day.

It is true that in order to judge Islam aright, the basis of criticism is not the Koran nor yet the Koram plus the Traditions, but as Hurgronje has demonstrated for us, the court of last resort is how its sense and meaning are interpreted by the body of believers (Ijma). Nevertheless, we will get the essence of a religion from what its founder said. This we have in the Koran, which calls itself (1) *hudan* (guidance), and (2) *furkan*. It is this latter word which interests us now.

Furkan in Arabic, generally means that which separates, distinguishes, a distinction. But in viii. 29 this sense does not apply. The verse is, "O, true believers, if ye fear God, he will grant you a distinction, and will expiate your sins from you and will forgive you" (Sale). Others translate "good order," "clearness," etc., regarding the Koran, or "separation from evil," all of which do not help us any or add what is not in the text. Galal-ldin interprets, "He will set for you a furkan between you and that which you fear"; and adds, "so that you will be delivered." When we remember that the verb used here (naga) is just the word employed in the Koran when the deliverance of Israel is described, we readily get the sense "deliverance," "salvation," for furkan. This meaning is also suitable in other verses. But furkan does not have this meaning in Arabic, which, does not say that it may not mean this in the Koran, but that it is a foreign word of which class of words Mohammed was so very fond. We have here talmudic influence; but we turn rather to the Syriac *porugo* (saviour), which Mohammed must surely have heard again and again on his trading expeditions to Syria. In the cognate languages we find other confirmation. We must, however, not read into this Koranic word our Christian ideas of redemption. Turning to Surah 25, which is called "Furkan," we do not find laws and commands but rather a warning and appeal how to escape the punishment of hell-fire, and we would call the Surah "Deliverance from the Day of Judgment." So much is the Koran concerned with the day of judgment

that when this controlling idea of Mohammed's is brought into connection with the word furkan, we find that the sense "deliverance" is more applicable in the whole book than "distinction," etc., between right and wrong. In concluding this section, let us recall the universal sense of sin and the longing for deliverance and reconciliation with God. Islam would have to give up its claim to be a universal religion if it did not in some way meet the need of redemption. From all this we see that in more senses than one we have a right to speak of the doctrine of redemption in the Koran, and we cannot class Islam off-hand as a religion of law.

B. *Special Part.* The Koran Doctrine of Redemption.

(1) The Doctrine of God. God is revealed in His names. The ninety-nine "beautiful" names have been gathered out of the Koran, and are repeated often as a work of merit. An examination of these names would prove too long, and likewise a discussion, of the seven attributes of Moslem theology. We follow the division of the divine attributes into those of His transcendence and those of His relation to the world. This division will expose the poverty of the Moslem idea of God.

(*a*) Characteristics of the Divine Transcendence. Here we find preeminently the absoluteness of God, which is emphasized beyond measure in the Koran. Allah is the absolute *causa causarum*, the self-existent, unchangeable One, in the sense of unity (as against Christian Trinitarianism) and of solitariness (as against the independent existence of any other being). If this rigid idea of the unity and unchangeableness of God is softened by anthropomorphisms, yet everything that in any way might lessen His exalted transcendence is held at a distance from Him. There is no place in Mohammed's idea of God for a reconciliation with Him.

(*b*) Characteristics of the Divine Relation to the World. God's omnipresence, omniscience and power are often mentioned in the Koran, but everything gives way to the almighty power of God. The Almighty created all things, and He controls and rules them now. As Almighty, he is an Absolute Despot. As such He destroys His creatures and restores them again to enjoy

everlasting delights or suffer unending pain ; He forgives whom He will, and guides astray whom He will, and declares righteous whom He will, etc. His power is arbitrary. But how is it with His justice, holiness and love, especially His love ? Love is self-communication and seeks the individual, the person, and has its highest delight in communion. God, in the Koran, does not have such love. He cannot communicate Himself, His absoluteness forbids that. He cannot love a sinner ; He can only love those that love Him. His love is at best compassion, a tender feeling of pity that He bestows on those whom He has chosen. For the rest there is only hate. God is referred to as holy only twice in the Koran. This, in itself, is striking. The concept must be taken in connection with that of God's transcendence. His holiness is to be understood as His exaltation over His world in a physical rather than a moral sense. In fact, in the Koranic idea of God, His holiness is swallowed up in His justice. His theocracy is one of justice. He allows no wrong to go unpunished, no good deed of His own to go unrewarded. He is the King of the Day of Judgment. To such an extent is His government one of justice that man may demand his just rewards—and get them. Hence, too, since justice prevails over holiness, sin is not something that grieves the heart of God.

(2) Anthropology and Sin. God created man of clay, dust, earth, or even common water in Paradise, and breathed into him His spirit. Whence, then, came sin ? The question is as bold as Mohammed's thought on the subject was confused. True, he says that Satan tempted him and made him fall, but Mohammed makes it appear as if God had created Adam dual ; *i.e.*, with good and bad impulses. We may also think of the predestination of man to faith and to unbelief.

As Satan introduced sin among mankind, so he continually instigates men to evil now. His power, to be sure, is effective against Unbelievers only ; the Moslem need only call on Allah and wear Surahs 113 and 114 as amulets. The sin of sins is unbelief. Looking at the terms used, we find that hardly one touches the real nature of sin, and practically all are names of particular

sins. The great sins are idol-worship, murder, false witness, oppressing orphans. If these are avoided, God will forgive the lesser ones. There is no ground here for building up a doctrine of redemption.

(3) The Doctrine of Redemption in particular. If we examine the words for redemption, *fada* and *fidyatun*, *furkanun*, *waka*, *gaza*, we see that in the first instance redemption is from the punishment of hell-fire. A deliverance from sin here and now is not offered, indeed is hardly necessary. True, the good Moslem prays for forgiveness and repents, but what is this repentance? In the Surah on "Repentance," there is hardly one ethical idea of repentance. Its burden is: Repent and believe in Allah and His prophet, and you will escape Hell-fire. Reject Allah and Islam, and though forgiveness be asked seventy times it will not be given. Salvation from sin as a heart experience, the forgiveness of a reconciled God, bringing the assurance of pardon in this life, is foreign to the Koran. We understand this also from Mohammed's valuation of sin. Sin is for him something external, which an external recompense can make good again. So the Moslem remains as he was. It is enough if he is orthodox and submits to the prescribed laws. And at the last dread hour? On the one hand, self-righteousness without the certainty of having done enough; and on the other, black despair.

Since then the only redemption that the Koran offers is deliverance from the terrors of the Day of Judgment; we must examine it still more closely. The monotheism of the Koran is so far ethical, as it at once leads to man's personal responsibility. Reward and punishment after death for the deeds done in the flesh are appointed by God. Paradise for the faithful and hell for the godless. Both are described with all the wealth of Oriental phantasy. Heaven is the place of all imaginable delights, and Hell is the place of most awful torments. How shall the one be attained and the other avoided?

(*b*) Any reconciliation with God is excluded. As the Transcendant, the Almighty, He does not need it, for sin cannot disturb His majesty. This is shown by the bitterness with which redemption, by the death of

Christ, is rejected. The death of Christ is an evil invention of the Jews. Another was crucified in His place, and He entered the glory of God. The sacrifice at the Hajj has no reference to expiation. The whole service of the Kaaba and the Hajj are nothing but a piece of old Arabian heathenism, which Mohammed adopted into Islam "after he altered, purified, and dissected it." The cult must be followed for the sake of religion or because of devotion to God, whereby He sees that His subjects are indeed obedient. And this is the main point; everything connected with redemption is what man does. And that he may do enough the Five Duties of Islam are prescribed—Confession of the Faith, Prayer, Alms, Fasting, and The Pilgrimage, to which might be added Jihad. As in Surah viii. 29, there is promised redemption and forgiveness to all those who believe in Allah; so does the pious Moslem earn for himself his eternal happiness—yea, he lays up a *thesaurus supererogatianis*. And as in the Koran and Islam the lex talionis plays so large a role, its doctrine of redemption is also determined by it. Quid pro quo, and man, after he has done this and that, has a perfect right to his redemption.

Conclusion. Religion is the main factor in the personal life of man. The development of personality depends largely on the relation in which he stands to his God. Thereon depends his relation to the world. Only the sense of independence of the world gives him a sense of superiority over it. In other words, the powers of redemption must be effective, and lift him out of the dust, out of sin, and raise him into communion with God. In Islam, the development of personality is bound down. It sways between a strongly-developed, one would almost say, absorption into God, if it were not too easily misunderstood and too "nonkoranic," and an overvaluation of human ability. Two souls, alas! dwell in its breast. Hence Islam not only stands still but retrogresses.

Translated and condensed by F. J. Barny.

Muscat.

HYDERABAD

——:o:——

HYDERABAD-DECCAN marks the extreme South of permanent Moslem conquest in India. Deccan, or Dakkhan, means South. In 1294, 'Alau-d-Din, the Mogul, made his daring raid into the Western Deccan to Devigiri, its capital. Thinking him to be in advance of a conquering host, the terrified Rajah bought him off with great treasure. The easy victory and rich booty so whetted the appetite of the Moguls that a few years saw them masters of the whole country. In 1339, Mohammed ibn Tughlaq, the Mogul Emperor, actually moved his capital from Delhi to Daulatabad, as Devigiri was henceforth to be known. This proved an unfortunate move, and he was soon compelled to return to Delhi. Seizing the opportunity, the Amirs rebelled, and elected Hasan Gangu as Sultan (1347), who founded the great Bahmani dynasty of Kulbarga. At the break-up of this powerful house, about 1500 A.D., five Moslem kingdoms rose upon its ruins, the kingdoms of Berar, Ahmadnagar, Bidar, Bijapur, and Golkonda. At Golkonda, a few miles from the present city of Hyderabad, the Qutb Shahis reigned from 1512 to 1672, when the last king was defeated by the Emperor Aurangzib, and taken away into captivity. The house of Babar had now absorbed the whole of the Deccan into its empire, and was yet hastening its own dissolution by bringing to nought the Moslem kingdoms on its frontier, and making easy the future conquests of the fierce Mahrattas. The later Qutb Shahis had built Hyderabad, a pleasant suburb, to their rocky capital, on fields on the banks of the Musa, some of the buildings of which, *e.g.*, the great Mecca Mosque, were not completed till the days of Aurangzib. The more attractive suburb soon began to take the place of the old capital, and Golkonda fell into ruins.

The Emperor, Farrukh Shah (1713), created Asaf Jah, Nizamu-l-Mulk, or Viceroy of Malwa. Under pretext of

restoring peace to the troubled Deccan, the Nizam gained possession of the whole country. Returning to Delhi, he got the Deccan confirmed upon himself as an hereditary right. Then Nadir Shah's invasion so weakened the Empire that he left permanently for the Deccan. "Content, however, with actual sovereignty, he never assumed its title or insignia." The Deccan was the only check to the Mahrattas, and thus remained unhindered by the Emperors, who feared those pitiless marauderers. Alliances, first with the French, later and finally with the British, enabled the Nizams to extend their dominions till they became almost conterminous with the kingdom of the Bahmanis. Hyderabad (500,000), is the one great city of the State to-day which it altogether dominates. The population of the next largest town is not more than 40,000. The area of the State is 86,000 square miles, and its population 13,300,000. While scarcely a tenth of the population, the Moslems are the rulers. There are some 200,000 Moslems in the capital, from among whom the officials are largely drawn, from the greatest to the least, and sent to the different provinces. In this way the city influences the whole State. The State has been called "the political centre of India"; and, again, "the centre of gravity of the whole Indian Empire." The city is most literally the centre of the State, and the nursery of the ruling classes. Christian influence, touching a young Moslem in the capital, may go with him to the remotest part of the State. Officials are to be met with all over the Deccan, whose stay in Y.M.C.A., hostels in cities like Madras or Calcutta, or whose friendship won at the capital, have given them a new and attractive picture of practical Christianity.

In fine, the aim of this short historical sketch is to show that the old sovereignty has centred itself in the great city, the city that produces the rulers of the whole State, and that its unique influence over the dominions makes it a strategic centre for Christian work among Moslems.

Speaking generally, the Moslems of the city are not very religious. The mosques are empty. The number to observe even the Farz duties seems to become less

each year. The government keeps the mosques in fairly good repair, but there is not much private munificence in this direction. The people are prosperous and pleasure-loving. Toddy drinking and the use of opium are general among the poorer Moslems, and the use of European spirits among the better classes. True to the history of the State the people have not been very bigoted. There have often been Hindu Wazirs, indeed, there is one to-day. Among the leading officials there are a number of Hindus, Parsis, and even a few Christians. There is a law that if a man changes his faith his rights to property are not to be affected. Other laws apply themselves to churches, mosques and temples, treating all with equal fairness. The government endows mosques and temples, and even makes grants to the Anglicans and American Methodists for ministering to the European and Eurasian community. But the Pan-Islam movement has made a difference to this spirit of tolerance. Here it has little sympathy with popular rights. Moslems are contented with the benevolent despotism of the rulers, the Nizam being very popular. Pan-Islam has narrowed itself down to a cry, "Preferment to Moslems." While not recognised by the government, there is this spirit of partizanship abroad. It may be on account of this that the present Wazir, though a Hindu of an old noble family, has become a Sufi Moslem. To illustrate the tolerance of the people, it may be observed that, although most of the Moslems are Sunnis, yet Moharrum is celebrated here as perhaps nowhere else in the Moslem world, not only by the Moslems generally, but also by the Hindu masses. This dates from the days of the Qutb Shahis, who were Shiah kings, but it is in no sense a time of mourning, it is the carnival of the year. A few of the stricter Shiahs will provide an exception to this rule.

Saint worship is very general. H.H. the Nizam never fails to celebrate the anniversaries of his patron saints in a regal way. Nearly every Moslem has his patron saint, his Wakil or Advocate with the unseen powers, his helper in the things of this life. All kinds of emblems are in common use, *alam* and *panje*. Stricter Moslems attribute a good deal of the local Islam to the influence

of Hinduism. The last scene of N 'al Sahib ki Sowari (the riding by of Sir Horse-shoe), is one of surprising Moslem idolatry. A shoe of Hussain's charger is supposed to have come into the possession of the kings of Bijapur, and at the fall of that house to have been taken to Hyderabad. On the ninth night of Moharrum, processions begin to file through the Wazir's courtyard at eleven o'clock, consisting of regiments, chiefs on elephants, horses or camels, with their retainers, men bearing torches, others carrying magnificent tazias, a long line of horse-keepers, each with a lighted torch, many having vowed one if helped during the year by the famous shoe, of them many being Hindus ; then crowds with emblems of every kind, beautifully made, usually topped with peacock feathers. Last of all comes the shoe tied to the head of an effigy. The spacious courtyard is now filled with the bearers of emblems. It is towards dawn. The Wazir throws perfumed powders over the shoe. The emblem-bearers throng it to make obeisance to it. At the end of the ceremony it is embraced many times by a priest standing on a raised stand. Then it reposes in its sanctuary for another year.

Many of the officials have acquired Western ways to a considerable extent, and mingle with Europeans with a more natural sense of equality than perhaps anywhere else in India. This refers to the men, for few have had the courage to break through the Gosha system. Not a few will speak against it. Some of the Moslem ladies are getting education and tasting some of the sweets of Christian liberty. But with things as they are the moral tone cannot but be low. The testimony of many, that Hyderabad is a great and very wicked city, is not to be contradicted.

The number of college students for so large a city is disappointing, being scarcely a hundred. But the fact remains that the young Moslem, even in the High Schools, has a better prospect before him than the average graduate in British India. He becomes an official, as his fathers were before him. He leaves the city to go to his appointment, but returns for his holidays, and when he can get transferred there. Work among students is

thus far-reaching. The Y.M.C.A. is just about to begin work among students, but every missionary has got into touch with some students, and the C.M.S. has tried to specialise somewhat in this work. Students will meet one gladly, will attend Bible classes or Christian lectures. More than this, a surprising fact to-day is that students come to one literally with open Bibles. They are feeling the spiritual unrest of the day. They cry with the Psalmist, "Who will show us any good?" There are not many such students, that there should be any is a call to us who know the answer to their needs, to supply it in this day of opportunity.

There have not been more than fifty or sixty converts from Islam. Some of these have been from good families. They have suffered persecution. In spite of all, the cause of CHRIST is slowly, but surely, advancing. There is a spirit of enquiry abroad. A small C.M.S. Depot sold eighty full copies of the Bible last year, and of these thirty-five were in the Moslem language. We know of a number who read this Book regularly. Special deputations are sure of a good hearing. The late Dr. Cuthbert Hall, the Barrows' lecturer, was listened to by large audiences. In towns while on tour there never fail good and attentive gatherings, often presided over by Moslem gentlemen. More respect is being shown to our faith. Remind a foolish fellow, who is beginning to be abusive, that the faith of so great an empire merits his earnest attention, never fails to obtain a good hearing for a preacher.

As elsewhere, we have the modern phenomenon of an Islam divided against itself. There are the old and the new ideas. Perhaps the New Islam, quickened by Christian ideals, is not truly to be termed Islam at all. With the universal progress of the day we see but one issue, the old passing away; it may be after bitter conflict from within. What will take its place? The tendency seems to be towards a shallow atheism, dull despair, or Antinomianism.

GOD give to us the prophetic vision to see Islam crowning CHRIST here, and giving its virile qualities to the service of the strong SON of GOD!

G. E. BROWN.

MOSLEMS AND THE INDIAN UNREST *

* Reprinted and condensed from "Analysis of Indian Unrest," Fortnightly Review, February, 1911.

——:o:——

WHO are the Moslems of India? They should not be confused with the Moslems of Turkey or of Central Asia. The Indian Moslems have, in the course of centuries, become largely Hinduised. It has been impossible for for the Mahomedans and Hindus to live so long in close contiguity without feeling its effects. Hindu blood does not run only in the veins of most of the middle and lower-class Indian Mahomedans, but is to be found in such of the highest members of the Mahomedan aristocracy as are descendants of the Moghal Emperors of Delhi. The great Moghal Emperor Akbar was a contemporary of Queen Elizabeth. In Akbar's seraglio there were several Hindu ladies who occupied in it a position as high as that of the Moslem ladies. His principal consort was not a Mahomedan lady, but a Hindu Princess, who was the daughter of Raja Bihari Mal. Her son was the Moghal Emperor, Jahangir, who sat on the Delhi throne from 1605 to 1627, as the son and successor of the great Akbar.

Emperor Jahangir also married a Hindu Princess, named Balmati, the daughter of Raja Udai Singh of Jodhpur. Her son was Emperor Shah Jahan, who reigned from 1628 to 1658.

Shah Jahan's son, Aurangzeb, though by no means pro-Hindu, married a Rajput Princess. Her son, Emperor Bahadur Shah I., succeeded Aurangzeb, and reigned from 1707 to 1712. Then we come to Emperor Ahmad Shah, who reigned from 1748 to 1754. His mother was the well-known Hindu Princess Udham Bai. The Kudsia Bagh at Delhi was named after her, for, as the Empress of India, she was called Kudsia Begum.

In 1754, Bahadur Shah was succeeded by Alamgir II.,

who was the son of Emperor Jahandar Shah by a Hindu lady named Anup Bai. Alamgir II. reigned from 1754 to 1759.

Now we come to the last King of Delhi. Bahadur Shah II. was by a Hindu mother named Lal Bai. He succeeded to the Delhi throne in 1837, and was removed to Rangoon for complicity in the Indian Mutiny of 1857.

So it will be seen that since 1605 no less than six Moghal Emperors of Delhi, viz.: (1) Jahangir, (2) Shah Jahan, (3) Bahadur Shah I., (4) Ahmad Shah, (5) Alamgir II., and (6) Bahadur Shah II., out of a total of twelve, have been by Hindu mothers. In other words, half the number of Delhi Emperors of the seventeenth, eighteenth, and nineteenth centuries have been sons of Hindu women. Some of the daughters of these Hindu ladies—wives of Moslem Emperors and nobles—were married to the Mahomedan aristocracy of India.

These were by no means solitary instances of Moslem-Hindu marriages among the Indian aristocracy. A few more instances may be quoted to show that such alliances were in vogue for centuries, and that these inter-alliances helped in cementing Moslem-Hindu friendship to an extent of which the superficial student of Indian history cannot possibly form an idea.

Malika Jahan (the Queen of the Universe), another wife of the Emperor Jahangir, was a Hindu lady, the daughter of Rawal Bhim of Jasalmir. Muazzim, better known as Bahadur Shah I., son of Emperor Aurangzeb, married Raja Rup Singh's daughter. Naila, the daughter of the Raja of Bhatner, was married to Salar Rajab, brother of Sultan Ghyasuddin Tughlak. Her son, Firoz Shah, succeeded to the throne of Delhi in 1351.

It is also an established historical fact that some of the Hindu ladies who were wives of Moslem Emperors observed all the rites of the Hindu religion. Some of them had their own Hindu temples inside Moslem palaces.

"Virtues of mothers shall occasionally be visited on their children," says Dickens. The instructions received at the mother's knee are never effaced entirely from the soul. As Emerson says, "Men are what their mothers

made them." This is abundantly proved in the pages of Indian history. The *entente cordiale* that existed for centuries between the Mahomedans and Hindus in India was no doubt greatly due to the influence of the Hindu mothers of the Moslem Emperors and Chiefs in India. This *entente cordiale* is based on Moslems respecting some Hindu customs though opposed to Moslem ideas, and the Hindus cheerfully following some Moslem practices though conflicting with their religious traditions. For instance, the Prophet of Arabia did not say anything against widow re-marriage, but many aristocratic Moslem families of Lucknow and Patna to this day follow the Hindu custom of "once a widow always a widow." Respectable Hindu families throughout upper India return the compliment by observing the Moslem *purda*, though it is quite an un-Hindu practice. Such compromises are the cementing links between the Indian Moslem and the Hindu. The Anglo-Indian mind, however, fails to see the importance of such cementing forces which are important factors in the Indian unrest. Notwithstanding the Anglo-Indian classic to the contrary, it is the women (Moslem and Hindu) of India that are the virtual rulers of India, with whom the importance attaching to the sentiment of widowhood or the *purda* is of much greater significance and value than a British honour for their husbands.

Again, the sympathy between the Hindu and the Mahomedan is testified by their having often joined hands in military operations and revolutions. For instance, the military services of General Perron were utilised by the Moslem Prince, the Nizam of Hyderabad, in the 'nineties of the eighteenth century. As soon as General Perron left the Moslem prince, his military talents were made use of by the well-known Hindu Prince, Daulat Rao Sindhia of Gwalior. Perron, as Sindhia's General, fought against the British Army under Lord Lake.

In more recent times the Hindu and the Mahomedan have made common cause. During the Indian Mutiny the rebel Hindu sepoy fought, not for a Hindu Raja, but for the Moslem King of Delhi. Also Mahomedans fought for the Hindu leader, Nana Sahib, against the

British. To the careful student of Indian history such facts are full of significance.

The Mahomedans, moreover, have had their times of unrest in India, as the Hindus are now having. The Wahabi conspiracy of the 'sixties and 'seventies cannot be forgotten. "Certain conspiracies on the part of Mahomedans in Calcutta and in Patna, the capital of the Berar Province, had been discovered. Patna, indeed, had for many years been known to the Government as a focus of mischief; and the secret designs emanating from this center, as well as from others in the north, had always been watched, sometimes also frustrated, by the British authorities." It was during the progress and at the close of the Mulka and Sittana campaign in 1863 that it was discovered that supplies, both of men and money, were being regularly forwarded to the Wahabi fanatics of those places from British territory. Inquiries proved that there existed an extensive conspiracy among a certain Mahomedan sect in Lower Bengal, formed for the purpose of aiding what was held to be a religious war against the British Government. The measures adopted in consequence of this discovery led, in the 'sixties, to the arrest of eleven persons implicated, who were tried at Umballa and sentenced to various terms of imprisonment. The prime mover of the conspiracy in Lower Bengal was arrested, tried, and sentenced by the High Court to transportation for life.

Subsequently it transpired that a *jihad*, or religious war, against the British power, had for some time been preached, and collections in aid of the Hindustani fanatics on the frontier made on a regularly organised system. In order to ascertain the full strength of this movement, the leading preachers of sedition, as well as all foreign emissaries from the North-West frontier against whom any proof of complicity was obtained, were detained under Regulation III. of 1818, the inferior and subordinate agents being liberated but carefully watched. It was found that the movement was extensively ramified, and that there were agents stationed in different and distant parts of the country. Several of the leading agents, against whom strong presumptive

evidence was discovered, were held under detention, pending the final decision of the Government. A number of arrests were made of persons suspected of complicity in the efforts of the Wahabi fanatics to excite a *jihad*, and they were detained under the Regulation. In connection with the measures undertaken for the suppression of these intrigues, it was considered whether it was not necessary to amend the law with the object of enabling the Government to deal more satisfactorily with seditious proceedings not amounting to waging, or attempting to wage, or abetting the waging of, war against the Queen. The Bengal Government thought such an amendment was required to meet cases of seditious preaching, such as had been alleged against certain of the Wahabis, and for which there seemed to be no satisfactory provision in the existing law. But nothing appears to have been done, and the opportunity of strengthening the law was missed, which was subsequently felt. So many as twenty-six Mahomedans were arrested in connection with the Wahabi movement and detained as State prisoners under the Regulation. When the evidence collected against them was considered to be sufficient for their conviction, they were brought to trial, and a number of them were found guilty and received various sentences. The High Court of Bengal reversed some of the convictions, but upheld those of the principal offenders. The Wahabi prisoners, who were men of very small consequence, were discharged with a warning that their conduct would be watched and reported on by the police, who were instructed to exercise a general surveillance over their doings.

Whether the Wahabi conspiracy could ever have assumed dangerous proportions, it is impossible to say: their proceedings were never allowed to become formidable as overt acts of violence. But individual cases of Mahomedan fanaticism have occurred from time to time. Such was the murder of Colonel Mackeson, Commissioner of Peshawar, in 1853, of a wound inflicted by a religious fanatic; also that of H. V. Conolly, District Officer of Malabar, murdered in his own house by Mahomedan fanatics in September, 1855. On October 6th, 1855,

Lord Dalhousie wrote, as follows, regarding a case which had lately occurred at Bolarum, within the limits of the British Cantonment of Secunderabad, on the occasion of the Muharram, or ten day's fast observed by the Shia Mahomedans: "The most inflammatory pamphlets on the Musalman side are being circulated throughout the country, notwithstanding the seizure of them wherever they can be found. Fortunately, Outram is at Lucknow, and the affair is thus in the best hands. Mahomedan fanaticism has produced, since I wrote, another sad tragedy. Colin Mackenzie, one of the Brigadiers of the Hyderabad contingent, has been cut down by his own troopers (the 3rd Cavalry) and is now swimming for his life. The whole regiment for a time mutinied, but gave in. It is alleged that he interfered with the exercise of their religion during their great feast, the Muharram. However that may be, he certainly interfered most unwisely, and personally, with a procession, and was attacked directly. *All these concurrent instances of Mahomedan frenzy and violence are indications not to be disregarded. They care nothing that we are fighting for the Moslem interest in the East. They look only to their own interest, and in it they are ready and eager to take advantage of what they believe the state of weakness* to which that same war (in the Crimea) has brought us, and this is the time in which Her Majesty's Ministers are countenancing the ignorant folly of Sir (De Lacy) Evans in his proposal to draw largely troops from India!" (The italics are mine.)

There were also the murders of the Acting Chief Justice, Mr. J. P. Norman, in 1871, and of the Viceroy the Earl of Mayo, in 1872, perpetrated by Mahomedan fanatics. These two cases occurred while the Wahabis just mentioned were under trial for treason against the Government; and there has always been a suspicion of complicity between those interested in the Wahabi trials and the murder of Lord Mayo. There is a difference in their religious views between Hindus and Mahomedans in respect of these matters. The Hindu religion is opposed to murder on "religious grounds": there is no historical record of murder of Europeans by Hindus on

" religious " grounds. Hindus have committed murders from political motives. Mahomedans, on the other hand, are actuated by religious fanaticism, *ghaza*, which may break out any day anywhere.

My point is that there has been, and is, sympathy between the Hindus and Mahomedans: they do not willingly tell of each other. *If the Mahomedans did not sympathise with the Hindus in the present unrest, the Hindus could not possibly have taken to violence without the authorities receiving information in time to enable them to act. The Mahomedan lives side by side with the Hindu in all Indian towns. It is impossible for the Hindu to continue practice with revolvers or bombs without the sound of gunpowder explosion attracting the attention of a Mahomedan neighbour.*

Again, more than one Mahomedan has figured in the law courts charged with sedition. Two Mahomedans, Mr. Liakat Husain and Mr. Abdul Ghafur, were so charged and convicted in January, 1908, by the Sessions Court, Bakarganj, in Eastern Bengal. Another Mahomedan, Mr. Ibrahim Khan, composed the notorious *Red Pamphlet*, which created great sensation at Mymensingh, also in Eastern Bengal. When prosecuted in June, 1907, he apologised to Government, and criminal proceedings against him were stopped.

Even the old Mahomedan capital, Delhi, has sent its contingent to the Hindu centre at Poona. The Hindu has not had the monopoly of making seditious speeches there. Mr. Haidar Raza (Mahomedan), late editor of the *Aftab* of Delhi, was charged in September, 1908, at Poona, with delivering a seditious speech. Aligarh, the so-called loyal Moslem centre, is not free from Mahomedan seditionists. Mr. Fazl-ul-Hasan (Mohamedan), editor of the *Urdu-i-Mu'alla*, published at Aligarh, was charged with sedition and convicted in August, 1908, by the District Magistrate at Aligarh. The High Court upheld the the conviction. Though many Mahomedans have not been accused, yet the instances show that the Mahomedan strongholds of Delhi and Aligarh are not free from active sedition. Mr. Chirol, on page 5, writes: " Not a single Mahomedan of any account is to be found in the ranks of

disaffected politicians." I have already shown from official records that several Mahomedans have figured in British Indian Courts in connection with seditious proceedings. We have seen that among this number were more than one editor of a newspaper. They may not be " of any account " in Mr. Chirol's opinion, but it must be remembered that no Mahomedan editor is " of any account " when compared with Hindu editors, for the simple reason that no Mahomedan paper has such influence or circulation as the Hindu papers, the *Patrika*, the *Bengalee*, or the *Kesari*. Therefore we can only discuss the *comparative* importance of the Mahomedan editors and the part they have played in the Indian unrest. To say that the Mahomedan had absolutely nothing to do with the Indian unrest is to ignore the decision of the British Indian Law Courts. *This only goes to corroborate the testimony of the Mutiny that, though the Hindu and the Mahomedan may occasionally collide over the slaughter of a cow which, while sacred to the former, is one of the animals sacrificed by the latter ; they are as one against the English.* Cow riots are unknown in the Native States. The British Government in India sometimes proceeds, though not intentionally, on lines which are against the instincts of both Hindus and Mahomedans. It is different in Native States.

S. M. MITRA.

BOOK REVIEWS

——:o:——

Studi Di Storia Orientale. Volume I. Islam e Cristianesimo—L'Arabia Preislamic—Gli Arabi Antichi. Di Leone Caetani, Deputato al Parlamento. 8vo.; pp. 419. Milan: Ulrico Hoepli. Price: Lire 8.

The author, an Italian prince and a deputy to Parliament, is already well-known as one of the leading Italian Orientalists and students of Islam from his monumental work, *Annali dell' Islam*, of which four volumes, with a total of 4,500 quarto pages have already appeared, and which will be completed in twelve volumes. The larger work, of which a notice appeared in the July number, deals with the sources and chronological history of Islam. It is a work of reference and intended for scholars and specialists. This book, the first volume in a proposed series, is of a more popular character, and also deals with Islam. It consists of three parts: The first, covering fifty pages, is on Islam and Christianity, showing the importance of the subject, the significance of Islam as a world movement, the influence of the Arab-Persian civilisation on European thought and scientific terminology, etc. The second part of the book, which covers two hundred and thirty pages, is a most interesting and extensive study of prehistoric Arabia, accompanied by five maps. Beginning with a geological and geographical study of the peninsula, the author shows the influence of the glacial period and the dessication of the whole peninsula in historic times. There is a special study on the four rivers of Paradise and the ancient hydrography (potamology) of Arabia. The drying-up of the rivers of the peninsula was, according to Caetani, one of the chief reasons for early Semitic emigration; the author holds, in opposition to Guidi and Hommel, with Sayce, De Goeje and others, that Arabia was the cradle of the Semites. This part of the book closes with a sketch of the Arab character as modified and influenced by the Arabian climate. The third part of the book is a description of each of the seven provinces as regards geography, climate and vegetation, as well as civilisation at the time of the rise of Islam. One of the most interesting sections is that which deals with the question of the probable population of the peninsula at this period, followed by an equally interesting account of Arab warfare, their weapons, their horses and their military tactics. It is evident from this outline that the book is exceedingly interesting, although it is only introductory to the subject. In the preface we are told that the second volume will consist of a critical resumé of pre-Islamic religious beliefs and a study of the prophet Mohammed. The third volume is to give a popular account of the life of the Prophet and the conquest of Arabia, while the fourth will follow the history of Islam in North Africa and Asia Minor.

Italy is deeply concerned in the political aspect of the Moslem problem because of her African protectorates, Eritrea and Somaliland, and because of her present interest in Tripoli. Nevertheless, the appearance within the last few years of two series of books so voluminous, as well as that of I. Pizzi, *L'Islamismo* (12mo.; pp. 494; 1903),

shows a revival of interest in the religious aspect of Islam as well, on the part of Italian scholars. The style is fairly easy, references to authorities plentiful, and the maps are excellent.

S. M. Z.

Nederlandsch-Indische Menschen en Dingen (Men and Things in Dutch India), by MAURITS WAGENVOORT (Amsterdam: H. J. W. Becht. 4*s*.) is a book who runs may read. It is a well-written book; it is an instructive book; it is a truthful book. When, however, we say "truthful," we do not necessarily mean "infallible" or even "correct." The author's statements at times would seem slight exaggerations, and at others do not precisely tally with first-hand information at our disposal. It is a truthful book because evidently it gives the impression, the whole impression, and nothing but the impression Insulinde has made on the author's mind. Mr. Wagenvoort is not a plagiarist, nor is he a scholar; he is an observer with an uncommonly observant eye, and a wit smart at putting two and two together. The merit of this book and its defect is its superlative "personalness." There is nothing general in it, nothing vague, no hearsay; it is all vivid experience from beginning to end. The reader feels convinced of the reality of the society and scenery that move about him. He knows there are the men and things a voyage through the Archipelago would show him—if he had M. Wagenvoort's eyes. Then, the author is a Dutchman, and every Dutchman is a born critic if not a tireless (and, whiles, a tiresome!) caviller. Occasionally the author has a word of praise, but only occasionally. Finding fault with every detail that is wanting of the ideal seems his main concern. A Dutchman is ever mindful that pride goes before a fall, and ever ready to belittle himself, his country, and his colonies. This, indeed, is better than bragging and boasting and lowering the ideal to have it within reach. But the danger remains that the world abroad will gauge this idealistic discontentedness by means of its own system of weights and measures. We, therefore, should be careful with this instructive book, which may instruct or sadly mislead us according to our own wisdom. And, again, M. Wagenvoort is not a Christian. His point of view is not our point of view; his ideals are not our ideals; his appreciations not our appreciations. Of all the important missionary pioneering in Dutch India he apparently knows nothing. In attempting to analyse the relations and situations in Insulinde, to solve its problems—racial, social and economical—to forecast its growth and ripening, he leaves the rapidly increasing Christian activity entirely out of account. In this study, the very sense of religion is painfully absent: nevertheless, anyone who wishes to acquaint himself with an important section of the Moslem World must read the book. It is the key to many a puzzling paradox which arises, where Dutch officials, soldiers and merchantmen act and re-act upon a society of Eurasians and Asiatics.

I. I. BRANTS.

The Moslem Christ. By The Rev. Dr. ZWEMER. Oliphant, Anderson and Ferrier, Edinburgh and London. pp. 198. 3*s*. 6*d*. net.

This work is "an essay on the life, character, and teachings of Jesus Christ according to the Koran and orthodox [Moslem] tradition." Most people are under the impression that Moslems, believing our Lord Jesus Christ to be a prophet, have learnt from the Gospels all that they relate about Him. Dr. Zwemer enables his readers to discover how

very far indeed this idea is from being correct. This is the first work, as far as we are aware, published in English on this subject. Perhaps some day we shall find an English writer who has time to devote to the task of compiling (as Dr. Weil did in German) a full account of Old and New Testament "history" as taught in Mohammedan collections of traditions, which they trace back to Mohammed himself. In the meanwhile we are grateful for Dr. Zwemer's present attempt to shew English readers how crassly ignorant Moslems are of the true facts regarding our Lord's life, character and teachings alike. "There is not a single cardinal fact concerning the life, person and work of our Saviour which is not ignored, perverted, or denied by Islam."

Dr. Zwemer derives his information from the Koran and the Traditions, especially from the connected account of our Lord's life compiled from these services for Moslems themselves, and entitled "Tales of the Prophets" (*Qusūsu'l Anbiyā*). Our own acquaintance with this and many similar collections, given in works supposed to be genuinely historical, and accepted as such by Moslems in general, enables us to say that Dr. Zwemer has not in any way misrepresented Mohammedan views and beliefs on this subject. His present work "tells of Jesus Christ as known (if known at all) by the vast majority of Moslems, whether learned or illiterate."

In the eight chapters of which the book is composed, the author treats of the names and titles by which our Lord is known among Moslems, the Koranic account of His life, death (?) and translation, the traditional narratives of His birth, childhood, ministry, miracles, ascension, and expected return, His person and character, His prophecy of the coming of Mohammed, His supposed teaching, its corruption by the Apostles, Jesus supplanted by Mohammed, and finally "How to preach Christ to Moslems who know Jesus."

Moslems drew many of their "traditions" regarding our Lord from the Apocryphal Gospels and other works of no authority, instead of from the genuine Gospels. But these tales were handed down really to those who compiled the current Moslem accounts of Christ by ignorant apostates, who had heard or read the Apocryphal Gospels. Hence came confusion worse confounded. Moreover, Mohammed either invented or has had falsely ascribed to him much that he is supposed to have said about Christ. For an example of this it is sufficient to refer to the account given of the Resurrection Day and the refusal of Adam, Noah, Abraham, Moses, Jesus, to undertake the work of interceding for men, the latter referring them to Mohammed as intercessor (p. 125). This is one of the facts which fully justify Dr. Zwemer in saying: "As in a total eclipse of the sun the glory and the beauty of the heavenly orb are hidden, and only the corona appears on the edge, so in the life and thought of Mohammedans their own prophet has almost eclipsed Jesus Christ" (p. 155). "For all practical purposes Mohammed himself is the Moslem Christ" (p. 157). It is hardly an exaggeration to add that "the two hundred and one titles of honour given to Mohammed proclaim his apotheosis" (*ibid.*).

The book is illustrated and supplied with a good bibliography. We have nothing but praise for it, except in one little point. This is Dr. Zwemer's objection to use any scientific and exact system of transcription when he represents Arabic in English letters. It is startling, for example, to find *owal* for *awwal* written by a scholar of Dr. Zwemer's eminence. But he may still reform!

V. St. Clair Tisdall.

The Quran: Arabic Text and English Translation, arranged chronologically, with an Abstract. By MIRZA ABU'L FADL. 2 vols. 12mo. Ashgar and Co., Allahabad. 1911.

This book is another evidence that the higher criticism of the Koran text has begun among Moslems themselves. It is advertised in the following terms: "This work contains the pure textual translation of the Quran and is equal to the best translation in any language. All extraneous matters which make the Quran the property of a sect are scrupulously avoided, and the Quran is here allowed to speak for itself with such aid as might appeal to the individual conscience of its readers." Some ten years ago, Ismael Gasprinsky Bey began to publish special editions of the Arabic Koran at St. Petersburg and Kazan. His claim was that the text, as published in Cairo and Constantinople, contained many typographical errors, and therefore these new editions of the Arabic text are all marked *copyrighted*, and one of them even appears under a new title, *Kalam-i-Kadim* (the Word of the ancient One). A large folio polyglot edition of the Koran is issued at Delhi, with a critical introduction. In this the Arabic text is printed large, and underneath interlinear translations into literal Urdu, classical Urdu and Persian. The present work is an attempt to do the same for those who read English in India, and seems to be specially prepared for the followers of the new Islam.

In a prefatory note, the author states: "In presenting the following translation of the Quran, I have endeavoured, besides arranging the Surahs in the chronological order hitherto accepted by all the learned doctors of Islam, also to render it as literal as possible, sometimes even at the risk of being hardly understood, though with reference to the subject treated of, there will be little difficulty in arriving at the true significance. In the meantime it should be carefully remembered that the Quran was never given as a book: it is a Prophet's cry to his people, with a purpose which is throughout stamped upon each verse as ineffaceably as anything." No Moslem of the orthodox school would admit this latter statement, and it is interesting to notice that in India, where many educated Molsems have long since given up all faith in the traditions, and by throwing them overboard, have hoped to save the situation, they now are admitting that the Koran, although called "Holy" in the circular which advertises this book, is only "a Prophet's cry to his people, with a purpose."

In the admirable abstract of the contents of the Koran and in the chronological arrangement of its chapters, the author introduces his readers to the principles of textual criticism, and the book cannot therefore fail to produce war in the camp. The chronological order adopted differs from that of Muir, Rodwell and Jalal-ud-Din, although most nearly approaching the last-named. The English translation is vigorous, independent, and although sometimes crude and too literal, will perhaps on this very account prove useful to students of the Arabic text. The following are examples of such literalisms which offend good taste, but which give the Arabic original: "Verily, hell is a place of resort; they shall not taste therein any refreshment or drink except boiling water and running sores"; "For you is a lesson in the cattle; we give you to drink of what is in their bellies"; "We will brand him on the snout"; or, for example, where the angels came to Abraham: "And there came before them his wife with exclamations, and she beat her face, and said: 'Old and barren me!'" But this is not a blemish in the translation unless it be a blemish in the

original, and the author's translation of some of the earlier Surahs, such as The Night, The Sun, and The Pen, are wonderfully well done.

Some portions of the Koran baffle translation. The third verse of the chapter of The Elephant is an example. It is translated by Sale: "He sent against them flocks of birds which cast down upon them stones of baked clay." Rodwell says: "He sent against them birds in flocks; clay stones did they hurl down upon them." Palmer's version is. "Did he not send down on them birds in flocks to throw down on them stones of baked clay," while the Mirza puts his own interpretation upon the obscure word, and translates: "Did he not send down upon them the augury of evil, one after the other, throwing upon them stones of baked clay."

The Hon Abdullah al-Mamun Suhrawardy, in commending this new translation advertised as the "*Holy* Quran," says: "The arrangement and selections are admirable. Your work combines the merits and excellence of Wherry, Le Beaume, Lane and others, and is naturally free from such remarks and misleading notes which make them distasteful to Moslem readers and positively dangerous for the young men who derive their knowledge of Islam through Western sources." We agree that except for the preface and table of contents, the Koran text is allowed to speak for itself, but there are places where the author has shown his bias by a translation which is inaccurate and therefore misleading. Apart from small errors as, for example, in Surah Jusef (page 716), or the substitution of *glory* for *praise* (Surah xix. 36), we call attention to the translation of two parallel verses, one referring to the death of John the Baptist and the other to that of Jesus Christ (Surah xix. 15 and 34), where the same Arabic verb and tense is in the one case translated by the past and in the other by the future, to uphold the Moslem theory that Jesus Christ did not die on the cross, but will die after His second return. The verses read as follows: "And peace upon him the day he was born, and the day he *died*, and the day when he shall be raised up alive." "And peace upon me the day I was born, and the day I *shall die*, and the day I *shall be raised* up alive."

It would be unkind to call attention to the chief blemish in a work to which the author has apparently devoted so much and such conscientious study, if he himself did not admit it in the preface. There we read: "I am fully conscious of the shortcomings of my present endeavour, to which the Indian Printer's Devil has contributed most strongly." The Arabic text teems with typographical errors. A peculiar sign is used for the *sukoon;* the sign for the *waslah* is omitted in nearly every case; the *dhammah* is often printed inverted; the final *ya*, even when doubled, is unpointed, and almost uniformly the *aliph* is omitted from feminine plural forms. If one compares the opening chapter of the Koran (in this case, the fiftieth) with any standard text as published in Cairo or Constantinople, there are at least a score of slight variations. The English text, too, is not at all free from printers' mistakes. This is especially true of punctuation and the use of capitals.

We commend the book not only to missionaries for study, but to all Moslems who can read English. It will show them the contrast between the earlier, middle and later Surahs by its very arrangement, and make clear to any intelligent reader the historical development of Islam in the mind of Mohammed. He who at Mecca, in the earlier period of his life, was called a public warner and persuader, later on

becomes the mediator, the legislator and warrior who dictates obedience and uses other weapons than the pen. The earlier chapters of the Koran are remarkable for their stern and uncompromising monotheism. God stands alone over against rebellious humanity. In the later chapters every reader must be startled to find such expressions as "obedience to God and the Apostle," "God's gifts and the Apostle's," "God's pleasure and the Apostle's" and, what is worse, epithets and attributes elsewhere applied only to Allah, openly applied to the prophet himself, as Surah ix. 118, 129. (Cf. Rodwell's and Sale's translation.) In both verses Mohammed is called Compassionate and Merciful, and although in Palmer's translation and according to some Moslems, only one of these passages refers to the prophet, it is clear from Beidhawi's Commentary (vol. i., p. 524) that both refer to Mohammed. The commentator states that Mohammed showed mercy upon three men and gives their names. It is no wonder that in later tradition and in the two hundred and one names now applied to Mohammed, there are more than twenty which are attributes of deity.

S. M. ZWEMER.

World Atlas of Christian Missions. New York, Student Volunteer Movement for Foreign Missions. 1911. Folio. 172 pages. of text.

A paragraph from the Introduction to this latest and most complete missionary atlas sufficiently describes its character and contents. "The Atlas here presented is based on the material collected for the World Missionary Conference held at Edinburgh, June, 1910, by Commission I, on "Carrying the Gospel to All the Non-Christian World." In accordance with the arrangement between the Executive Committee of the World Missionary Conference and the Student Volunteer Movement, the Editors have availed themselves of the material then collected for use in the Conference Atlas, and have made it available for the publication of a 'World Atlas of Christian Missions,' presenting a wider survey of missionary effort than came within the purview of the Conference. This Atlas, therefore, is differentiated from the edition issued at Edinburgh by the enlargement of its scope to include in its Directory, and also to some extent in its Statistical Tables, not only missions among non-Christians, but also all other foreign missionary effort. This has necessitated the inclusion of much material collected especially for this edition, and the increase of the number of map plates to twenty-five." In the Edinburgh edition there were only twenty-two plates. Not only is this edition more complete by including work in South America, Mexico and Western Europe, but it shows more thorough and deliberate preparation, and brings the station index fairly up to date. For a survey of actual missionary operations, their versatility, distribution and strength in all lands, the book is indispensable. A glance at the map shows how many Moslem lands and regions are still wholly unoccupied.

S. M. Z.

Prolegomena van Protestantsche Zendingswetenschap. Door Dr. F. E. DAUBANTON, Hoogleeraar te Utrecht. 8vo.; pp. 590. Utrecht, Kemink and Zoon. 1911.

This notable contribution to the growing science of missions is, as the title imports, an introduction to the whole subject, prepared for the use of students in theological seminaries The author is professor of theology at Utrecht University and editor-in-chief of

"*Theologische Studien.*" In the preface he states: "*Il faut juger cet écrit d'après le but de son auteur.*" We are unable to express an opinion as to whether mission study in the Netherlands has become so thorough and advanced, that a text-book so voluminous and of such a critical and scholarly character will prove a practical handbook of introduction even among theological students. It is certainly written for specialists. The author follows the custom of other writers in the Netherlands, by quoting freely, without translation, from French, German, Latin, Greek, Hebrew and English authors, not only in his learned footnotes, but without any attempt at translation in the text itself! His sources of information and authorities of reference on the technical side of the subject are chiefly German and Dutch periodicals, together with the works of Warneck, Poensen, Bornemann and Harnack. The only English book to which frequent reference is made is Speer's "Missionary Principles and Practice."

The book consists of eight chapters of very unequal length: the second and fourth consist of three pages each, and the fifth of 218 pages. The topics treated are Missions in General: their character, source, method, subject, and object (Chapter I.); The Science of Missions: Its History and Theory (Chapters II. and III). The most valuable part of this chapter is the section which deals at length with the sources for the history of missions. Chapter IV. discusses the names proposed for the science of missions, and Chapter V. gives an introduction to the history of the Protestant science of missions. The remaining chapters deal with the place of missions in the encyclopedia of theology and in relation to other sciences, together with the methodology of the whole subject.

The style is most interesting, and the ground is well covered. There are abundant references throughout to missions among Moslems and the special character of this problem. The book lacks an adequate index.

S. M. Z.

Semitic Study Series. Edited by Richard J. H. Gottheil (Columbia University), and Morris Jastrow, Jr. (University of Pennyslvania). Leiden: E. J. Grill. 1911.

(1) Selection from the *Annals of Tabari*, edited with an introduction, brief notes and a glossary in English and German of selected words and phrases by M. J. De Goeje, Leiden University. (2) A selection from the *Prolegomena of Ibn Khaldun*, with notes and an English and German glossary by Professor D. B. MacDonald, of the Hartford Theological Seminary (Hartford, Conn.). (3) Selections from Arabic geographical literature, edited with notes by M. J. De Goeje. (4) Selections from the Arabic writings of Maimonides, edited with introduction and notes by Israel Friedlaender.

We call attention to these numbers of the Semitic Study Series as being of special interest to students of Arabic and Islam.

Kitab el Natijet al 'Asariya min El Mutarahat El Koraniya. (Narrative of Koranic Discussions). Crown 8vo.; pp. 122. Cairo: Nile Mission Press, 1911.

One of the latest contributions to Christian controversial literature in the shape of an Arabic story by a writer in Upper Egypt. It describes in narrative and dialogue form seven meetings held in the houses of various sheikhs, at which they debated in real Oriental fashion concerning the Koran verses that allude to Adam as the head of the human race, original sin, the Intercessor, and the place of Jesus

Christ in Islam. The closing chapter tells of incidents which occurred at the baptism of some Moslems, and the revival effect it had upon native Church members when they saw that if they had only witnessed to Christ, these Moslems would have believed in Him much more speedily. The book is intensely interesting, but the style of Arabic is difficult for the ordinary reader. When shall we have a series of books simple enough to be understood by those who are not masters of the intricacies of Arabic rhetoric? Z.

Lectures on Moral Battles, by Dr. JOHN R. MOTT. (English and Arabic). Cairo: Nile Mission Press.

These lectures, delivered to thousands of Egyptian students in the Abbass Theatre, Cairo, and again at Alexandria, have been neatly printed, and contain a strong apologetic for the fundamentals of clean, manly and Christian life. They deserve a wide circulation and are published at a low price (two piastres).

Tahdhir el Muslimin wal Muslimat min Mudaris el Nassara wal Mustashfiat. By AHMAD ALI EL MALIJI. pp. 16. Cairo. 1911.

As the title imports, this is a warning to Moslem men and women against going to Christian schools or hospitals, by one of the leading opponents of the Christian faith in Cairo. The book is in the form of a poem, contains the portrait of the author, and is calculated to do considerable harm if circulated among those who are easily inflamed to fanaticism. Z.

Report of the Eighteenth Conference of Foreign Missions Boards of the United States and Canada. pp. 170. Foreign Missions Library, 156-5th Avenue, New York. Price, 25 cents.

In addition to the usual interesting discussions held at these annual conferences on such subjects as Missions in Latin, America, the Laymen's Movement, Christian education in China, etc., this number contains the final report of the Standing Committee on the Moslem problem, as presented by Dr. Charles R. Watson. Z.

Zustande im heutigen Persien, wie saie das Reisebuch Ibrahim Begs enthullt. Aus dem Persichen übersetzt und bearbeitet. By Dr. W. SCHULZ. 8vo.; pp. 332. Eighty-five illustrations. Leipzig: Karl W. Hiersemann.

A picture of Persia to-day by a Mohammedan and a patriot who paints conditions not as they might be, but as they actually are, and shows how his nation has sunk into degradation and ignorance. The book treats of the national religion, the government, the people, schools, education, trade and present day politics. The author is an admirer of European institutions, and can see no future for his country other than along the path of modern social and intellectual development, which he hopes is possible without abandoning Islam as the religion of the State. Z.

Geographische Charakterbilder aus der asiatischen Türkei. By HUGO GROTHE. 4to. 176 illustrations and maps. Leipzig: Karl W. Hiersemann.

This is the first part of an elaborate geographical treatise with photographic illustrations, on present day conditions in Asiatic Turkey, the result of Dr. Hugo Grothe's eighteen months' journey in Asia Minor, Mesopotamia and Persia. Special attention is paid to strategic centres

for trade in connection with the Baghdad railway scheme, and although the book does not deal with Islam or religious conditions, it is an interesting contribution to the ethnography and geography of the Nearer East. The illustrations and maps are of high quality. Z.

A Conversational Grammar of the Hindustani Language. By the Rev. W. St. Clair Tisdall, D.D. London: David Nutt.

This grammar is stated to be according to a new method going by the name of Gaspey-Otto-Sauer. We do not quite see where the new method comes in, as the grammar bears a strong family likeness to other manuals of Hindustani. The book is furnished with plentiful exercises in conversation and translation, and it has the advantage of a key, giving the equivalents in English and Hindustani, so that the student, who is unable to consult a teacher orally, can check his own work. In this way also the student in the mission field, who sometimes is unable to get a Munshi who can check translations, will find help.

The type selected by the publishers is unfortunate, and will, we fear, not be liked by Indian readers, as it neither corresponds to the Persian lithograph in most common use, nor to the Arabic printed type, which is also used to some extent in India. It is a difficult thing for the best Oriental scholar, who has been a long time absent from the country of his sojourn, to produce work which is thoroughly idiomatic, and we are not sure that the author has been able to overcome this difficulty fully.

There are a fair number of misprints, but the vocabularies are full and useful, and there is a clear explanation of Hindi writing and reading in the fourth and fifth parts.

Elementary Arabic: A Grammar. By Frederic Du Pre Thornton. Crown 8vo. 6*s*.

Elementary Arabic: First Reading Book. By Frederic Du Pre Thornton and Reynold A. Nicholson. Crown 8vo. 6*s*.

Elementary Arabic: Second Reading Book. By Reynold A. Nicholson. Crown 8vo. 6*s*.

Elementary Arabic: Third Reading Book. By Reynold A. Nicholson .Crown 8vo. 6*s*.

Arabic Prose Composition. By T. H. Weir. Crown 8vo. London: Cambridge University Press.

A series of new text-books on the Arabic language by the Professor of Persian in the University of Cambridge, Dr. Nicholson, and others. All of them are based on the Koran, and the reading books contain selections not only from it, but from the traditions and Arabic histories. The whole series is intended to carry the student from the rudiments of the language on to the most advanced prose. The last named text-book has newspaper extracts from the Cairo press and an excellent glossary.

Türkisch-Arabisch-Deutsches Wörterbuch, by Tewfik Ahsan and E. A. Radspieler. Hartleben's Verlag, Vienna and Leipzig. 2 marks.

This is the one hundred and second volume of Hartleben's admirable Bibliothek der Sprachenkunde, intended for self-instruction. We have ourselves made use of not a few of the volumes in different languages, and can testify to the fact that nearly all that we know are really very good indeed. The present "Teil" seems fully up to

the general standard of excellence. There are a fair number of tolerably good Turkish dictionaries, besides Dr. Zenker's monumental work, but most of them are very expensive, while the wonderfully low price of the present volume forms not the least of its attractions,—to those well acquainted with German. We fear it will be long ere we have such a cheap and thoroughly reliable work in English, since in this country Oriental studies are at a very low ebb indeed. The compilers of this dictionary explain in the preface the system on which they have worked. From the enormous number of words found in the larger lexicons (many of them antiquated, dialectic, vulgar, or used only in a highly poetical style of composition), the compilers have selected those, and only those, which are required in order to enable the student to read a Turkish newspaper through from beginning to end without difficulty, and to translate correspondence, both business and private. We have tested the book throughout, and it seems to us that this aim has been fully attained. A great saving of space has been made by omitting derivatives in *lu* (*li*), *liq* (*lik*), *siz*, *sizliq*, *ji*, etc., the meaning of which, when that of the basal word is known, cannot for a moment be doubtful. Independent of these derivatives, this volume of 184 pages contains fully 8,000 words, clearly and correctly explained. An exact method of transcription is hardly of any value in a Turkish dictionary, but here it is in some measure aimed at, except when by following such a system the pronunciation of the word would be wrongly given. We have found but few misprints (such as *Kein* for *Klein*, p. 36 ; *phā* for *pāh*, p. 46), and those easily detected. We can heartily recommend this able little work.

W. St. Clair Tisdall.

The Twentieth Century Urdū-English Dictionary. By Jatindra Nath Sen. Asghar and Co., Allahābād. Rupees 2/8.

This Urdū Dictionary contains 1,145 pages, is clearly printed in good Arabic and English type, has all the words transliterated in the usual Roman-Urdū style, and has evidently been got up with much care. Its price is extraordinarily low for such a class of book. Of course it cannot be compared with the late Mr. Platts' admirable work, but the price of the latter is prohibitive to the great mass of those who have to learn Urdū. The author of "The Twentieth Century Urdū-English Dictionary" admits his indebtedness to Dr. Forbes' work and to many other sources. From the former he has taken sentence for sentence in many places : yet the work is not a mere compilation (in the original sense of the word). We doubt not that it will have an extensive circulation, and we heartily welcome such an attempt to provide a good Urdū dictionary at a low price. It is in no carping spirit, however, that we find ourselves compelled to call attention to the very numerous misprints which occur in the book, especially in the transliteration of words (*e.g.*, taking a few at random, *bin* for *bín*, *reg-i-rawán* for *reg-i-rawín*, *muthrrifa*, *Zarátuhsta*, *yaggopovít* for *yaggopavít* (the vulgar form only of this word is given, not the more correct *yagyopavít* for the Hindī *yajnopavít*), *yedyapi*, *soasni* (for *sosaní*), *chûpátí* (for *chapátí*), etc. In each of these cases, however, the Urdū-Arabic text is correctly spelled. But we regret to notice that *Zardusht*, the usual form of Zoroaster's name, is omitted, while rarer ones are given. Again in *guzrán*, and all words from the same Persian root, the proper spelling with *dhāl* is omitted and the incorrect form with *ze* is adopted. The Hindī meaning of *yahán* when

used as a postposition (=French *chez*) is not given, nor the corresponding use of *hán* in Urdū. It is probably by a printer's error that the meaning of *yahán kahán* is given as "here or *where*abouts." Probably this latter word should be "*here*abouts," though it would not be difficult to find a better translation of the phrase. A second edition of this useful dictionary is pretty sure to be called for soon, and we doubt not that these misprints will then be corrected.

W. St. Clair Tisdall.

The Encyclopedia of Islam. A Dictionary of the Geography, Ethnography, and Biography of the Muhammedan Peoples. Edited by M. Th. Houtsma and T. W. Arnold. Number IX.

This work continues to meet the high expectations awakened by earlier issues both as regards its thorough scholarship and the selection of topics. The encyclopedia is stronger in geographical and biographical articles than in those that deal with Islam as a system; but this is in accordance with the sub-title and with its neutrality as regards the standpoint of Christianity and missions, *e.g.*, the article on Baghdad (unsigned) occupies fourteen columns, while that on the Babi sect, one of the most important developments of Islam (by Huart) takes up less than one column. The most important articles in this number are on Awras, a little-known region in the Sahara Atlas, by Yver; Aya Sofia, the great mosque of Stamboul, by Sussheim; a specially interesting contribution on El Azhar, by Vollers; Baalbek; Baber; Baghdad; and Bagirmi. The bibliographies are full and up-to-date; *e.g.*, under *Azhar*, we have not only the early histories of the university by Arabian authors and chroniclers, but an index to periodical literature on the subject and to recent pamphlet literature, published in Cairo; some of which contain "scathing attacks on the faults and weaknesses of the ruling system," and speak of "the greed of the professors and their ignorance." There is one plate showing the sanctuary and citadel of Baalbek, and the English text is more free from printer's errors than in the earlier fascicules.

S. M. Z.

The Coptic Congress. Held at Assiout, March 6th to 8th, 1911. The Speeches Literally Translated. Cairo. 1911.

Reply of the Executive Committee to the Article in Sir Eldon Gorst's Report. Cairo. 1911.

Those who wish t o know the exact character of the Coptic Congress and the case of the Copts as against the Moslems in Egypt, as presented by them in council, will here find evidence in plenty which hitherto was accessible only through the Arabic press. The first pamphlet gives all the speeches and proceedings of the Congress held at Assiut on March 6th to 8th, and deals with such questions as The Sabbath in Government Offices, a Fair Representation of the Copts in the Electoral System and in public offices, Equal educational facilities for non-Moslems, etc.

The second pamphlet is in reply to certain statements made by Sir Eldon Gorst in criticism of the Congress, minimising the alleged Coptic grievances and denying that their educational interests were prejudiced by the government attitude. The reply seems convincing, and the Copts apparently make out a case to show that the Mohammedan Congress was not, as asserted by Sir Eldon Gorst, "entirely an unofficial gathering." The reply is signed on behalf of the Executive Committee by Bushra Hanna Bey. President. S. M. Z.

Fünfzig Jahre Batakmission in Sumatra. Von Lic. D. J. WARNECK.

This book is of the greatest value, not only for missionaries among the Bataks, but for all who take an interest in the history of missions. I. F.

Nord-Togo und seine westliche Nachbarschaft. Von. R. FISCH, Dr. med.

This book contains the description of a journey the author has undertaken, accompanied by two missionaries of the Basel Mission. The territories here described are just those where the Basel Missionary Society is about to start its new enterprise. I. F.

Drei Jahre in der lybischen Wuste. Von. I. C. EWALDS FALLS.

The author has been living for some years among the Bedouins of the desert of North Africa. Again and again he has come across the Senussi, and it is this mysterious order the book is chiefly dealing with. To the son of the founder of this brotherhood, the Senussi owe their present power and influence. Though dead since 1902, he is thought to be still alive. He will return in the hour of need. Then the banner of Panislamism will be raised, and the holy war against all unbelievers will begin. The book gives very interesting details about the Senussi's way of living, about their schools, their propaganda, etc. The Senussi are, indeed, the strongest pillar of Islam. I. F.

The Mission Calendar, issued by the Dutch Council for Mission Study next year, will bear the title, " Christus of Mohammed " (Christ or Mohammed).

It contains urgent calls to arms against the surging tide of Pan-Islamite enterprise. This also is a sign of the times. I. I. BRANTS.

LITERARY NOTES.

Dr. N. Adriani, missionary at Posso, Central Celebes (Insulindi), at present (November) is revising the proof-sheets of an important work on this island, which he has written with M. A.-C. Kruyt. I. I. BRANTS.

In connection with the Royal visit to India, Messrs. Oliphant, Anderson and Ferrier have pleasure in intimating that Her Majesty the Queen has been graciously pleased to accept a copy of " Daylight in the Harem " : the Report on Work among Moslem Women at the Conference held this year at Lucknow, edited by Annie Van Sommer and S. M. Zwemer, D.D., F.R.G.S., and also a copy of " Our Moslem Sisters," by the same authors.

SURVEY OF RECENT PERIODICAL LITERATURE ON ISLAM

——:o:——

Dutch.

The **Bataviasch Nieuwsblad** of July, 1911, publishes a letter from its Bandoong (Java) correspondent on the immorality of Islam. The *soi disant* neutral Dutch press in Insulinde (in reality non-Christian if not anti-Christian), takes scanty credit for upholding the principles and ethics of Christianity. It is all the more noteworthy to find this correspondent being forced to admit the evil effects of Moslem polygamy. It appears that smartly-dressed and semi-anglicised Moslem youths from the Straits Settlements, make it their practice regularly to visit the Javanese Pre-anger Districts with a view to (semi) white slave traffic. They settle down in one of the numerous *desas* of this densely populated country-side, and soon have captured the heart of some Soondanese beauty. A marriage follows according to Moslem rite, and presently an imperative call to duty comes from Singapore for the young husband. Of course, the parents never see their daughter back. The miscreant assumes some other sonorous Arabian name, and soon re-appears in a different part of the country, and begins afresh. Legally, nothing can be done to stop this traffic as long as polygamy is permitted by a Government all too keen to perform the impossible feat of conciliating Islam to non-Islamic overlordship.

—— A later number severely criticises the Governo-General of Insulinde, M. Idenburg, for favouring Christian missions counter to established custom. Recently, a Missionary Society petitioned for a school license ; and notwithstanding the vehement protests of the Moslem population and the unanimously unfavourable advice of the colonial authorities. the request has been granted. Sapienti sat.

The Macassar (Celebes) correspondent of the **Locomotief** (Java) writes that of late a Moslem preacher from the little northern island of Pajenekang has come to the main island teaching that half-a-day's fast and two daily prayers are sufficient, and that Mecca and Medina are the two most wicked places on earth. This would seem to place the man's sanity beyond doubt. As, however, he managed to return to his home each time laden with "booty," the Dutch Government have had him, and four assistants put in gaol as insane ! ! Fifty disciples have been given hard labour. This work seems to be a sort of anti-Panislamic movement.

The **Nederlandsche Zendingsbode**, of September 8th, 1911 (M. H—J—P Egner, The Helder, 2*d*.) reprints a letter from M. Dunnebier, of Bola-ang Mongondo, N. Celebes. The writer complains of the present Panislamic movement in Insulinde, also outside Java. Thousands of pagans are being forced by their

chiefs to become Moslems. How great the influence of these chiefs is, appears from the fact that when the chief of the village of Pangian was converted to Christianity, soon afterwards over a third of the population were found ready to take the decisive step. Copandacan village also has some seventy Christians amongst its population. Nevertheless, when M. Dunnebier arrived there last Christmas in order to baptise some more converts, he found that they had withdrawn in a body, having been told that the Turks were about to head the grand "Revolt of Islam," which was to join Insulinde to the Caliphate. Under the new dispensation, the Christians would have to pay some fourteen shillings per annum each, and the Muslimin but one. This turned the scales. The Christianity of the Copandacans does not appear to be exactly of the martyr type. I. I. BRANTS.

ENGLISH.

The Assembly Herald, Philadelphia. Annual subscription, 50 cents. OCTOBER, 1911. A. W. Halsey: The Budget and Persia.—Rev. S. G. Wilson: "Shulukh" in Persia.—Miss Van Duzee: The Living Word in Persia.—Medical Work in Urumia.—Rev. S. M. Jordan: Educational Work in Persia.—Rev. F. N. Jessup: "The New Persia."

The Badminton Magazine, London, JULY, 1911. Frank Rattigan: Narrative of a Semi-Official Trip in Southern Morocco, II.

—— SEPTEMBER, 1911. Frank Rattigan: Narrative of a Semi-Official Trip in Southern Morocco, III.

Blackwood's Magazine, Edinburgh. 2*s.* 6*d.* JULY, 1911. "Kepi": Morocco in Liquidation.—"W.": Copts and Moslems in Egypt.

—— OCTOBER, 1911. G. Lowthian Bell: Asiatic Turkey under the Constitution.

—— DECEMBER, 1911. "Kepi": The Italians at Tripoli—with map.

Blessed be Egypt, London. 5*d.* OCTOBER, 1911. The Nile Mission Press.—Superintendent's Quarterly Letter.—The C.M.S. in the Villages.—Miss Trotter: "The Stream and the Source," translated from the Arabic.—Brief Notes on Moslem Women in China.—Resolutions of the General Conference on Missions to Moslems, held at Lucknow in 1911.—Appeal of the Lucknow Conference, 1911, to the Home Churches and Mission Boards.—Appeal to Christian Women by the Women Delegates of the Conference at Lucknow on behalf of the Moslem World.—"The Two Martyrs," by a Moslem writer.—S. M. Zwemer: "Remember Lucknow."

Chambers's Journal, Edinburgh. 1*s.* DECEMBER, 1911. Percy Cross Standing: Osman Digna.

The Church Missionary Review, London. 6*d.* SEPTEMBER, 1911. Revs. A. E. Johnston, B.D., and J. P. Elwood: The New Spirit in India.—Ven. Archdeacon J. J. Willis, M.A.: The Mind of an African.—Rev. G. T. Basden, M.A.: The Niger Mission, 1910.

—— NOVEMBER, 1911. Editorial.—Rev. W. St. Clair Tisdall, D.D.: The Moslem View of the Lord Jesus Christ.—Right Rev. Isaac Oluwole, D.D.: After Fifty Years in an African Colony.

The Contemporary Review, London. 2*s.* 6*d.* SEPTEMBER, 1911. H. N. Brailsford: Albanians, Turks and Russians.

The Dawn and Dawn Society's Magazine, Calcutta. 5*s.* per annum. SEPTEMBER, 1911. Syed Ameer Ali: Note on an independent

denominational university in India for Moslems.—Ideals behind the Moslem University Movement, II.

—— October, 1911. The Civilisation of Northern India; a contribution to the study of Hindu-Moslem relations, IV.—Ideals behind the Moslem University Movement, III.

—— November, 1911. A. Hydari: A Mahomedan University for India.—The Isolation of Turkey: Aspects of Pan-Islamism.—Prospects of the Proposed Mahomedan University.

The Foreign Field, London. 1*d*. September, 1911. Rev. W. R. Griffin: A Great Call from the Gold Coast To-day.—Rev. R. S. Boulter: The Advance of Islam.

—— October, 1911. Rev. A. T. Cape: Lucknow, Benares, Bombay and Punjab Districts.—Rev. O. J. Griffin: West Africa.

—— November, 1911. F. Deaville Walker: Africa, II.

Folk Lore, London. 5*s*. June 30, 1911. Edward Westermarck: The Popular Ritual of the Great Feast in Morocco.

The Fortnightly Review, London. 2*s*. 6*d*. August, 1911. J. Ellis Barker: Germany, Morocco and the Peace of the World.

—— September, 1911. "W.": Sir Eldon Gorst and his Successor in Egypt.

—— October, 1911. J. Ellis Barker: The Morocco Crisis and the European Situation.

—— December, 1911. Ignotus: Italian Nationalism and the War with Turkey.

The Forum, New York. 25 cents. September, 1911. Lauriston Ward: The Ethical Conquest of India.

The Imperial Asiatic and Quarterly Review, London. 5*s*. October 1911. M. T. Kaderbhoy: The Moslem University.

India's Women and China's Daughters, London. 1*d*. September, 1911. A. Martin: The Mohammedan Work.

—— November, 1911. Dora E. Lockwood: The Year's Work at Channapatna.

The Ladies' Field, London. 6*d*. December 2nd, 1911. S. M. Mitra: A Harem "At Home."

The Ladies' Realm, London. 1*s*. December, 1911. E. S. Stevens: Café-au-Lait (The Dancing Girl as she really is in Arab Lands).

Life and Work, Edinburgh. 1*d*. September, 1911. Rev. Morison Bryce: The East Coast of Africa.

The Lightbearer, London. September, 1911. Outlook.—Rev. C. L. Whitman, B.A.: Donga Notes.—Tour of the Mission Stations, Langtang to Bukuru.

—— October, 1911. Mr. W. J. W. Roome: Tour of the Mission Stations, Du Bukuru to Zaria.—Outlook.

—— November, 1911. Tour of the Mission Stations, Du to Zaria.—Outlook.

The Literary Digest, New York. 10 cents. October 28th, 1911. Danger of a World-Blaze from the Tripoli Spark.

—— November 11th, 1911. Ticklish Position of the Turkish Ministry.

—— November 18th, 1911. Killing Arabs in Tripoli.

—— November 25th, 1911. Revolution Threatened in Turkey.

The Missionary Herald, London. 1*d*. September, 1911. Rev. C. E. Wilson: Medical Missions, II.

The Missionary Review of the World, New York. 25 cents. October, 1911. Rev. William Shedd: Bahaism and its Claims.—

Rev. H. H. Riggs: The Religion of the Dersim Kurds.—A. T. Upson: Story of the Nile Mission Press, "Khutbas."—Rev. S. M. Zwemer, D.D.: A New Weapon for Old Controversies.

The Modern Review, Calcutta. 8 annas. SEPTEMBER, 1911. Professor Jadunath Sarkar: History of Aurangzebe.

—— OCTOBER, 1911. Dr. Ananda K. Coomaraswamy: Song-words of a Panjabi Singer.—Professor J. Sarkar: History of Aurangzebe.—Mukandi Lal: Kashmir and the Kashmiris.—K. P. Jayaswal, B.A.: The Man in Turkey.—Notes.

—— NOVEMBER, 1911. Professor J. Sarkar: History of Aurangzebe. —Mukandi Lal: Kashmir and the Kashmiris.

The Moslem World, London. 1*s*. OCTOBER, 1911. Fr. Buhl: The Character of Mohammed as Prophet.—Rt. Rev. W. G. Peel, Bishop of Bombasa: Islam not a Stepping-stone towards Christianity.—Dr. Martin Hartmann: Islam and Culture in Africa.—Rev. W. H. T. Gairdner: The Doctrine of the Unity in Trinity.—Rev. S. M. Zwemer, D.D.: A General Survey of the Moslem World.—G. Y. Holliday: Some Conclusions of the Lucknow Conference.—Rev. W. H. T. Gairdner: Notes on Present-day Movements in the Moslem World.—Survey of recent periodical Literature on Islam.

The Muslim Review, Allahabad. 8 annas. MAY and JUNE, 1911. Rev. C. F. Andrews: A Third Companion of the Prophet.—Mr. S. M. Rauf Ali: The Political Situation: A Cursory Review.—Mr. Mahomed Khalid "Shamim," Arvy: The Agra Taj.—Mr. Muhammad Nasim, Kanauj: The Arab and his Education.—Mr. Shafaat Husain: The Serpent Saint.—Mr. G. A. Sohrawardy: England and the Papacy.—Islam and the Parda.—Mr. Syed Ali Bahadur Bilgrami: Repersentation of Muhammadans on District and Municipal Boards.—Mr. S. Raza Ali: Indian Superstitions re Journey.—Blessings of the British Rule (poem).—Criticisms and Discussions.—Editorial and Miscellaneous.

—— JULY and AUGUST, 1911. Mr. Saiyid Ali Bahadur Bilgrami: Dearness of Prices.—The Hon. Mian Muhammad Shafi: The All India Urdu Conference.—Mr. M. T. Kaderbhoy: The Muslim University.—Mr. H. S. L. Polak: Indians in South Africa.—Mr. M. Raghib: The Question of Language for Bengali Muhammadans.—Criticism and Discussion.—Editorials and Miscellaneous.

—— SEPTEMBER, 1911. Khan Bahadur Fuzl Rubbee: Hindu-Mussalman Problem.—Mr. Syed Ali Bahadur Bilgrami: The Elementary Education Bill.—Miss L. J. Borders: Superstitions of the English People.—Professor Jogindranath Samaddar: The Late Rajah Ram Mohan Roy.—Mr. S. M. Masud Ally Khan: The Muhammadan Waqf Validating Bill.—Mr. Siraj-ul-Islam: Two Marriages, or, the Darker Side of the Indian Marriage System. —Mr. A. H. Rizwi: Pantings of a Broken Heart (poem).—Editorials and Miscellaneous.

The National Review, London. 2*s*. 6*d*. SEPTEMBER, 1911. "Agadir."

—— OCTOBER, 1911. "Maiberkono": A Morning in Diba (N. Nigeria).

The Near East, London. 6*d*. 4th OCTEBER, 1911. Special Letters from Constantinople, Cairo, Athens, Bucharest, Sofia, Belgrade, Odessa, Teheran and Valetta.—Turkey and Tripoli: Some Reflections on the Crisis.—Germany in Egypt.—Tripoli and the Triple Alliance.—Near East Bookshelf.

The Near East. 18th OCTOBER, 1911. Special Letters from Constantinople, Cairo, Athens, Bucharest, Odessa, Baghdad, Basrah, Jeddah, Tabriz.—M. André Chéradame: La Turquie L'Allemagne, et la Perse.—Near East Bookshelf.

—— 25th OCTOBER, 1911. Special Letters from Constantinople, Cairo, Athens, Salonika, Beyrout, Teheran, Basrah, Odessa, Valetta, Sofia, Bucharest and Belgrade.—Sir W. Meyer, K.C.I.E.: The Life and Times of Skanderbeg.—The State of Affairs in Persia.—Near East Bookshelf.

—— 8th NOVEMBER, 1911. Special Letters from Constantinople, Cairo, Athens, Salonika, Jerusalem, Basrah, Valetta, Bucharest, Sofia and Belgrade.—Sir W. Meyer: The Life and Times of Skanderbeg.—Economic Aspects of the War.—The Press on the Near East.

—— 15th NOVEMBER, 1911. Special Letters from Constantinople, Cairo, Athens, Beyrout, Odessa, Bucharest, Sofia and Jeddah.—Tripoli and Cyrenaica.—Count Gobineau on the Near East.—Egypt and the War.—The Press on the Near East.—Near East Bookshelf.

—— 22nd NOVEMBER, 1911. Special Letters from Constantinople, Cairo, Athens, Salonika, Basrah, Valetta, Belgrade, Bucharest and Sofia.—Tripoli and Cyrenaica.—M. André Chéradame: L' Armée Ottomane et son Avenir.—Russian Ultimatum.—Near East Bookshelf.

—— 29th NOVEMBER, 1911. Special Letters from Constantinople, Cairo, Athens, Teheran, Bushire, Odessa, Bucharest, Sofia, Belgrade, Beyrout and Smyrna.—The Arab Conquest of Tripoli.—Turkish Naval Policy.—The House of Osman.—Sir Edward Grey on the Near East.—Near East Bookshelf.

Neglected Arabia, New York. JULY—SEPTEMBER, 1911. Rev. J. C. Young, M.D.: Stretching Hands Across Arabia.—Miss F. Lutton: A Day's Picnic with Arab Ladies at Muscat.—Rev. F. J. Barny: Arabs who come to see us.—Rev. G. J. Pennings: A Visit to a Bedouin Market.—Dr. C. S. G. Mylrea: Hospital Experiences.—Rev. S. M. Zwemer, D.D.: A Note on North-east Arabia (with map).—Rev. E. E. Calverley: The New Station, Amara.

—— OCTOBER—DECEMBER, 1911. P. W. Harrison, M.D.: The Bible in Oman.—Rev. J. Cantine, D.D.: Present Conditions in Busrah.—Miss E. M. Martin: The C.M.S. at Bagdad and Mosul.—Rev. S. M. Zwemer, D.D.: A Visit to Katif.—Mrs. M. Vogel: Life at Zobair.—Miss J. Spaeth: Arab Home Life.

The Nineteenth Century and After, London. 2*s.* 6*d.* SEPTEMBER, 1911. Sir Harry Johnstone, G.C.M.G.: Alcohol in Africa.—Dr. A. J. Butler: Copts and Muslims in Egypt.

—— OCTOBER, 1911. Saint Nihal Singh: Why India lags behind.—Lady Massie Blomfield: Our Moslem Sisters.

—— DECEMBER, 1911. Sir H. H. Johnstone, G.C.M.G.: Europe and the Muhammadan World.

The Palestine Exploration Fund Quarterly Statement, London. 2*s.*6*d.* Dr. Duncan Mackenzie: The Funds Explorations at 'Ain Shems.—Dr. W. E. Jennings Bramley: The Bedouin of the Sinaitic Peninsula.

The Quiver, London. 1*s.* DECEMBER, 1911. Rev. James Neil, M.A.: Every-day Life in the Holy Land.

The Review of Religions, Qadian, As. 6. SEPTEMBER, 1911. Qazi

Abdul Haq: The Resurrection.—A Quranic Prophecy.—Notes and Comments.—Reviews.

—— OCTOBER, 1911. A Quranic Prophecy.—What is Hinduism?—Salah-en-Din and some novels.

The Student World, New York. 3*d*. JULY, 1911. Lawson P. Chambers: The Significance of the Constantinople Conference.—Impressions of the Conference.—The Immediate Outreach of the Conference.

The Sunday at Home, London. 6*d*. DECEMBER, 1911. Rev. G. Robinson Lees, F.R.G.S.: Christmas in Bethlehem.—Rev. Professor H. T. Andrews: The Ancient Christian Church of North Africa.

United Empire, London, SEPTEMBER, 1911. R. E. Dennett: Development of Native Governments in Southern Nigeria (with map).

—— NOVEMBER, 1911. Professor A. Baldacci: Southern Italian Somaliland (with sketch map).

The Wide World Magazine, London. 6*d*. DECEMBER, 1911. Lieut. E. Noel: By Bicycle Across Arabia, II.

Woman's Work, New York. OCTOBER, 1911. Persia Number.

FRENCH.

La Revue Hebdomadaire Paris, 30th SEPTEMBER, 1911. 50 cts. Gabriel Hanotaux: La Négociation franco-allemande; Congo-Maroc (with map).—René Moulin: Une Oeuvre française: les confins algéro-marocains (with map).

Revue des Deux Mondes, Paris, 1st NOVEMBER, 1911. Pierre Khorat: En colonne au Maroc.—Impressions d'un Témoin.—III. Le Retour en Chaouia.

Revue du Monde Musulmane, Paris, JUNE, 1911. C. Snouck Hurgronje: Politique Musulmane de la Hollande.—G. Cordier: Un Voyage à la Mecque.—Section du Maroc.

—— JULY-AUGUST, 1911. Paul Paquignon: Le Traité du mariage et de l'Education d'Ibn Ardoun (translation).—G. Cordier and A. Vissière: Etudes Sino-Mahométanes.—Notes et Documents.—Section du Maroc.—A. Cabaton: Pays Malais.—D. Menant: Chronique des Indes.—Presse Musulmane.—Livres et Revues.

—— SEPTEMBER. Ed. Michaux-Bellaire: Santa Cruz de Mar Pequeña et le port d'Asaka.—D. Menant: Quelques pages de l'histoire du Bhopal.—Notes et Documents.—Consultations juridiques sur les questions domaniales au Maroc.—Ismaël Hamet: Leo Kounta.—M. Pavlovitch: La Brigade russe en Perse.—A. Cabaton: Pays Malais.—Chronique de l'Inde.—Soudan-Egypte.—Presse Musulmane.

Le Semeur, Paris, DECEMBER, 1911. 50 cts. Feuilles Lointaines.

GERMAN.

Sonnen-Aufgang. Mitteilungen des deutschen Hilfsbundes für christliche Liebeswerke im Orient. DECEMBER, 1911. E. Lohmann: Uebersicht über die augenblickliche Lage unseres Werkes. This interesting article says that Italy's real fight is only now beginning. The hinterland of Tripoli is completely under the influence of the Senussi order, the most ferocious enemy of Christianity. It is this wealthy and powerful order that is the

very soul of Panislamism. Their aim is to build up a great Islamic empire in the centre of Africa, and who knows what the consequences of this war will be ? Strange as it may sound, this war has proved really useful to Turkey. There was a general disorder and discontentment in the empire, now everything is swallowed up by the one thought—" Islam in danger."

Die Reformation. Deutsche evang. Kirchenzeitung für die Gemeinde. Berlin, 19th NOVEMBER, 1911. E. Liebau : Einiges vom Islam in Deutsch-Ostafrika. In this article we are told that Islam in German East Africa is not of a fanatical character to all outer appearance. But that does not lessen its danger. A true Mohammedan is sure to harbour rebellious thoughts against a Christian government, and sooner or later they will lead to an outbreak. The Mohammedan propaganda is a very active one, and it takes so little time and trouble to become a Mohammedan. The people need not break with their immoral lives, their superstitions, etc. In some parts of the country, Islam is not thought of as highly as formerly. This may be due to the lack of success of the rebellion of 1905.

Evang. Missions-Magazin, AUGUST, 1911. H. Römer : Die Propaganda für asiatische Religionen im Abendland. The information given here is an extract of the author's booklet of the same name.

—— OCTOBER, 1911. G. Simon : Das islamische Problem in den holländischen Kolonien. This article is a detailed review of Dr. Snouck Hurgronje's book, " Nederland en de Islam."

—— NOVEMBER, 1911. F. Bachmann : Erste deutsch-ostafrikanische Missionskonferenz. This conference was held from August 13th to 19th, at Daressalam. Its aim was to unite all the evangelical missionary societies in German East Africa, to discuss the problems and possibilities of their work. The second day was given to the Islamic question. It seems that although Islam is advancing along the whole line, the situation is not a hopeless one. At one station of the Berlin Mission, one-third of the converts have been Mohammedans. In the *Allgemeine Missions-Zeitschrift*, NOVEMBER, 1911, appears an article on the same subject by, by missions superintendent Klamroth, who was present at the conference.

Weser-Zeitung, Bremen, SEPTEMBER, 1911. Der Islam und die Aussichtslosigkeit, ihn zeitgemäss umzugestalten. This article proves anew that there is no uplifting, no regenerating power in Islam. Slowly, but surely, the strong wall of Islam will give way to European thought and European culture. The writer seems to be well acquainted with Mohammedan ways of living and thinking, but some of his statements are rather strange. He says that neither the Mohammedan woman, nor the Mohammedan slave, will give us thanks for freeing them. They will either laugh or swear at us.

Reichsbote, 3rd SEPTEMBER, 1911. Missionsinspektor Axenfeld : Das Missionswesen in Deutsch Ostafrika. This article was written in answer to one of a very critical character in the " Frankfurter Zeitung." In the same paper appeared a few days later an article on " Die christlichen Mission und die islamische Gefahr in Deutsch Ostafrika." Among other interesting things, we are told that the Conference at Daressalam was an " Anti-Islam Conference." The writer, in the " Frankfurter Zeitung," points out that the missions in German East Africa would like to bring about a

dangerous anti-Islamic policy. To this, Missionsinspektor Axen feld gives a splendid and clear answer in the "Reichsbote," SEPTEMBER 12th, 1911.

—— Berlin, NOVEMBER 15th, 1911. Islam, christliche Mission und deutsche Politik. The article deals principally with the visit, Bishop Munsch, a Roman Catholic missionary of German East Africa, paid to the German Emperor, and of the strengthening influence on Islam of recent occurences at Tripoli. I. F.

Berichte der Rheinischen Missions Gesellschaft, Barmen, AUGUST, 1911. Bilder aus der Batakmission: Im Zentrum der Batakmission.

—— SEPTEMBER, 1911. Bilder aus der Batakmission.—Neueste Nachrichten.

—— OCTOBER, 1911. Zum fünfzigjährigen Jubiläum der Batakmission.—Bilder aus der Batakmission.—Neueste Nachrichten.

Die Christliche Welt, Marburg, 1911, No. 9. Johannes Awetaranian: Ist der Islam reformfähig. This article of the well-known convert from Islam, being a continuation of an article of the same author, "Unterredung mit einem Muhammedanischen Dumakandidaten" (*Christliche Welt*, 1910, No. 32), points out that it is a hopeless enterprise of the Young Turkish leaders to bring about any reformed Islam or to teach people the Christian ideas of liberty, equality and fraternity, while the people themselves are being governed by as dull a fanaticism as before. The only way to secure the political reforms and to lift up the people is by the Gospel.

No. 30-33, Vom Wege. Rudolf Otto: Tagebuchblätter aus Marokko und Algier. The writer, professor of religious philosophy in the University of Göttingen, gives his interesting observations on religious and social life during the short visit he paid to the North-western coast of Africa. He especially deals with the popular forms of Islam brotherhoods, saints, and so on, and states that there are a lot of striking parallels with resembling ideas of the Jewish and Roman Catholic faith. A. H.

NOTES ON CURRENT TOPICS.

——:o:——

The London Mosque Fund.

THE fact that distance lends enchantment to the view is evident from the notices in the Mohammedan press of India regarding the project of a mosque in London. "The Mussalman" of Calcutta recently devoted a long editorial to the subject and shows how this mosque will prove a rallying centre for Mohammedans and be a great factor in the future growth of Islam. In the same paper the patrons, presidents, etc., of the mosque fund are mentioned, and an interesting letter from the chairman of the committee, Seyyid Ameer Ali, is printed. Among the trustees we find the names of Lord Ampthill, G.C.S.I., G.C.I.E., and Lord Rothschild, P.C., G.C.V.O. We quote two paragraphs from the letter of the chairman, dated at the Reform Club, Pall Mall, London:—

"I beg you to accept the best thanks of the Executive Committee of the London Mosque Fund for your assent to join the General

Committee and to help in bringing to a successful issue the pious project of erecting a Mussalman place of worship in London. The Committee do not wish to dwell on the incalculable and far-reaching good that is likely to flow from the existence of a mosque in the metropolis of the British Empire, for besides ministering to the spiritual needs of the Mussalmans sojourning in England and bringing together Moslems from different parts of the world and fostering a brotherly feeling among them, it would help to remove ancient prejudices and to draw closer the bonds of sympathy between the British people and the followers of Islam.

"In respect of the Moslem youths coming to England for purposes of study, the mosque will prove a beneficent auxiliary to the Mussalman University in India by maintaining them not only as good Moslems but as loyal and self-respecting citizens.

"It is the intention of the Committee, provided they receive adequate support and assistance from the Islamic world, especially from those whom Almighty has endowed with means and wealth, to raise in London a mosque befitting the glory of Islam and the greatness of the Empire in the centre of which it will be situated. To the mosque they propose to attach a reading-room and library, to organise suitable lectures after the weekly services and to adopt such other measures as may be found best calculated to make it an attractive centre of spiritual activity and Islamic culture, and thus to create a potent agency for safe-guarding young Moslems temporarily in England from the temptations to which they are often exposed and for strengthening the moral foundations of their lives."

The appeal is headed by a quotation in Arabic from the Koran: "Verily, they shall build the mosque of God who believe in God and in the last day and are faithful in prayer."

The Gospel of Mark.

It is well-known that workers among Moslems who are engaged in the distribution of the Scriptures find it much easier to distribute by sale the Gospels of Matthew, Luke and John than that of Mark. Although in every other respect the Gospel of Mark seems well adapted, because of its brevity and the rapid movement of the narrative, yet its introductory sentences always seem to offend the Moslem mind: "The beginning of the Gospel of Jesus Christ the Son of God." While thousands of copies of the other Gospels are sold by colporteurs in the Nearer East, the Gospel of Mark is not a favourite because the first verse is a stone of stumbling to the purchaser.

It is interesting in this connection to note that the difficulty is likely to be removed if future translations are based on a more accurate Greek text. The epithet, "Son of God," in the first verse of the Gospel, is now generally considered as a gloss. Westcott and Hort omitted it in their recension, and so has Professor Eberhard Nestle in his resultant text. This latter text has been adopted by the British and Foreign Bible Society as the standard for its future translations and revisions, and so it is probable that the words will disappear in future versions.

Islam in Burmah.

According to a recent article by Mohammed Djinguiz in the *Revue du Monde Musulman*, the total number of Moslems in Burmah is 350,000, nearly all of them Sunnis of the Hanifi sect. Rangoon is the

principal centre with 35,000 Moslems. Islam was not established in Burmah until after the British annexation, although there were a few Moslems living in the Bengal frontier. In Rangoon alone there are no less than twenty-eight mosques, some of them exceedingly well-built, one of them having cost over £13,000 sterling.

Islam in South America.

According to the same authority, whose figures may be slightly exaggerated but yet may serve as a guide for future investigation, the total number of Moslems in Central and South America is 158,477, divided as follows :—

Argentine Republic	7,520
Brazil	100,600
Chili	150
Cuba	2,500
Mexico	1,050
Paraguay	300
Peru	500
Uruguay	500
British Guiana	21,300
Jamaica	3,000
Trinidad	10,500
French Guiana	1,500
Dutch Guiana	3,000

Scattered numbers make up the total. Seven Arabic journals are published regularly in Brazil, and the Moslems there are nearly all of them negroes, descendants of Africans, and belong to the Sunni sect. They live for the most part in Bahia and Rio de Janeiro.

News from the Fiji Islands.

A missionary writes from Labasa questioning whether there is danger of Islam spreading in the Fiji Islands, to which reference was made at the Lucknow Conference.

"It was a pleasure to read the report of the inspiring Conference at Lucknow. One much wished to be there. One speaker, I noticed, raised the question of the spread of Islam in the South Seas. Certainly many of our Moslems are keen missionaries. But the Fijians nowadays are all Christians in name at least ; they are not in the least likely to be influenced by indentured coolies, whom they hold to be slaves. Among the Hindus the Moslems meet with more success, that is to say as far as numbers are concerned, yet a leading Mohammedan, a keen proselytiser, sadly admitted to me that many of the conversions were not lasting nor indeed genuine."

We learn from other sources that of the 7,000 coolies employed in the Fijis only about 200 are actually Moslems.

The Islamic Association of Japan.

According to the last number of *The Islamic Fraternity*, published at Tokyo, the little Moslem community there "had the privilege and pleasure of having in their midst two Turkish religious teachers from Peking. They were His Honour Ali Riza Efendi and Sayyed Taher Husaini. The former gentleman, by the command of His Imperial Majesty the Sultan of Turkey and under the direction of His Eminence the Sheikh ul Islam, has been in China for four years giving religious instructions to Chinese Muslims. Having rendered valuable services

to the cause of our holy religion in China, His Honour is about to retire to Constantinople, and his place will be occupied by his companion Sayyed Taher, who has recently arrived from Turkey in the Far East. Both of them are great scholars and men of light and leading. They took the opportunity of a short time at their disposal to pay a flying visit to this land of the rising sun at the height of the cherry blossom season. They stopped at the residence of Captain Ahmad Fadli of Egypt as his guests from the 2nd instant to the 15th. Mr. Fadli personally attended upon them, escorted them to important places and institutions, and introduced them to great generals and sea lords like H. E. Field Marshal Prince Oyama, General Count Nogi and Vice-Admiral Baron Uriu.

"On the 14th instant—Good Friday—which may henceforth be considered as a red-letter day in the history of the Muslim community in Japan, was held under the presidency of His Honour Ali Riza Efendi, a meeting of Muslims of Tokyo, Yokohama and Kobe. All those present formed themselves into "the Islamic Association of Japan" with the object of spreading the true knowledge of Islam in this country through instructions and publications. This association by helping the Japanese seekers after truth and co-operating with them, will constitute itself as a channel of intercourse between the Japanese on one hand and the Muslim world on the other."

The same paper contains a picture of all the Moslems of Tokyo (eighteen in number), including their visitors, and shows them at a "laymen's dinner!"

Mohammedan Propagandism in Japan.

Considerable correspondence has been going on in the Japanese press because of the recent efforts to put forward Islam as the coming religion of the Japanese. An interesting letter appeared in the *Japan Advertiser* of May 23rd, from which we quote two paragraphs :—

"Sir,—I have been reading the correspondence in the *Advertiser* anent Islam and Mohammedan propaganda in Japan. Permit me to express a few opinions on the subject. I am concerning myself solely with the consideration, 'Is Mohammedanism good or not good for the people of Japan?'

"I am a Christian, but I do not shut my mind to the probability that I am a Christian because Christianity has descended to me; nor do I for a moment assert that calling himself a Christian makes a man praiseworthy, or that nations calling themselves Christian, or that a body of men who go to make up, or comprise the Church, have not done wickedly many and many times in their history. But for the true presentation and value of a religion we have to go direct to the founder and his teachings pure and unadulterated; we have to consider how he imposed his ideas or his teachings; how he lived, what he did during the period of his life on earth. In short, we have to consider the personal character of the teacher and his personal acts during his ministration, and we have to bring his teachings to the test of an analysis which will decide whether they are exalted, spiritual and humane, and thus good for the human race or whether they are not; when we have done these things, then we can decide whether his religion or his teachings are good for a people or for any people.

"Let us bring Mohammedanism to these tests, and what do we find? That the founder of Islam imposed his ideas by fire and sword, that he plundered the caravans of his enemies and massacred their

tribes. Such personal acts are not to be found in the life of Jesus Christ or of Buddha, and fire and sword were not wielded with their teachings. The Japanese would, therefore, be the most backward of nations if they would now go and choose deliberately a religion whose founder imposed his ideas by fire and sword and whose conception of God was only power and force.

"Yours, etc.,

Yokohama, *May 22nd*, 1911. "SIMPLE FACT.

The Sheriat and the Caliphate.

Through the courtesy of *The Orient* we are permitted to give the following extracts from the Turkish paper *Zia* on one of the burning questions in the Ottoman Empire :—

"One of the propositions that has produced discord in the party of Union and Progress relates to the rights of the Caliphate and the equilibrium of National sovereignty. This means that the rights of the Sultanate have been curtailed so much that the Sovereign remains without authority. He cannot remove the ministers, nor dissolve the Chamber, nor appoint senators. In short, in the empire the Sovereign cannot do what he wishes. This might pass in Europe. Here, however, we are not in France. The Sovereign of the Ottoman Empire is not the President of the French Republic. As a matter of fact, the Sultan is clothed with the authority of Caliph. The chief of the faithful possesses a public authority over the Moslems. He is the Chief of chiefs. His orders are obeyed. Consequently to leave him with no authority accords neither with the spirit of our country nor with the *Sheriat* (sacred law). This is what I understand by the equilibrium desired between the rights of the Caliphate and those of national sovereignty. If those who formulate these propositions intend to give them this meaning, they should say so. Furthermore, are we to understand that the rights of the Caliphate are above the law ? If so, if the Caliphate has a right superior to law, the desired equilibrium is not established. National Sovereignty would thereby be suppressed. It would be stripped of its rights if the Caliphate were placed above the law, according to the *Sheriat*. But is law opposed to the *Sheriat ?* The *Sheriat*, in which we believe because it accords with logic and morality, accords also with the interests of the people. If a law does not possess these qualities, neither Caliph nor people are bound to obey it. In such a case the right to be above the law should be extended, not to the Caliph alone, but also to the people. The Mohammedan sacred law is a civilizing and social agency. The Caliph has no right lying outside this divine law. As soon as the Caliph places himself in opposition to this divine law, we have the right and the duty to disobey this Caliph. Submission must be in conformity to Moslem sacred law. The Grand Sovereign is the law. Rulers, and especially the Sultans, who are Caliphs. cannot give orders or be obeyed except in conformity to the prescriptions of the law."

Yellow Journalism.

There is yellow journalism in the Moslem press no less than in that of Christendom, and when a Moslem writer of editorials desires to breathe threatening and slaughter against Christians in general, he knows how to wield the pen, as the following extract, published under the title, "A Voice from the Kaaba," and printed in a Salonica newspaper, will show.

"Fellow-Countrymen, rouse yourselves! We are at a critical time. Wake up, oh followers of the faith! We are on the verge of destruction. Three hundred millions of Mohammedans have entrusted to us their sacred things and their fortunes. We are betraying that which God has committed to us. In our country we see darkness instead of dawn. Our people hear sinister news in place of good news. Instead of victory our government shows weakness, dismemberment and defeat. The interior of our country burns, and almost all our borders are on fire. And yet we still do not desist from mutual strife. 'Such and such an official is all right; this newspaper is so and so; that programme is a bad one.' We spend our time in such criticisms.

"Let us consider for a moment our past, our present and our future. What do we see? A stained and unworthy record of failure. When in 1256 we began an era of regeneration, what position did Europe, unable to forget the mailed fish of Selaheddin Eyoub, take toward us? 'The Moslems are fooling the Christians. It is all a sham,' said they; and with such a propaganda they brought upon us a Greece, a Servia, a Bulgaria, a Montenegro. Then by the war of 1293, having caused the dissolution of our Parliament, they buried under the boots of the Cossacks our Constitution in the grave of defeat at San Stefano. Did they not place over us a government of robbers and an accursed tyrant?

"And now as we read the history of three years of constitutionalism, what do we see? Hardly has the change of government been made when Bosnia and Herzegovina are snatched away; the revolution of March 31st is barely suppressed when Eastern Roumelia is snatched away, the principality on the Danube proclaims its independence, the Bulgarian bagpipers put on crowns; Greece claims Crete, Servia claims Novi Bazar, Montenegro claims Malissia. In our territory revolution breaks out and we see the tracks of foreigners; a fire breaks out and, scraping around among the ashes, we find the finger-mark of an ambassador; a robbery takes place, and connected with it is found a foreign interpreter. Arrest a servant and you will find in his purse foreign money. Examine a bomb and you will see the mark of some neighbour of ours. Look at a hat, and you will see the ribbon or the name of some nearby enemy. What more signs do we want?

"'For God's sake let us not molest the Franks! The foreigners are strong. They bite and devour us.' The money is being stolen from our hands, blood from our sides, religion from our conscience, honour from our brows, and we do not notice it. Section by section our fatherland is passing into the hands of foreigners, while many of us do not own a span of earth, nor ground enough for a grave; and then we cry 'Long live the Fatherland!' From the turban on our heads to the sandals on our feet, all are of foreign manufacture; and then we cry, 'Long live Ottomanism!' How have the foreigners succeeded in doing this? By egging us on to internal strife. We imitate only the bad qualities of the foreigners. Is it a sin to try to learn their virtues, too? Will the deluge come if we even resist them by imitating their wiles as well, in time of need?

"Within three years they have wrenched from our hands the non-Moslem elements, and have thrust them into a position detrimental to our political system. Now they have undertaken to bring discord even between the Moslem elements, indeed in some places they have stirred up a blazing rebellion. They have come into the Parliament, they have forced a way into the palace, they are walking about our

barracks. One place only remains undefiled,—our heart and conscience. If there, too, we show foreign cap and garb, shall we not draw upon ourselves the wrath of God ?

" Our neighbours are preparing and arming themselves. The same happened in 1293. O fellow citizens ! O co-religionists ! If we wish to guard our faith and our honour, let us close ranks under the banner of unity. For our religion prevents our separation, and in union is strength and victory."

Railways in Turkey.

A study of the new railways in operation or under construction in the Turkish Empire is an encouraging comment on the old prophecy : " Prepare ye the way of the Lord ; make straight in the desert a highway for our God." Difficulty of communication has been one of the obstacles to the spread of the Gospel in the Empire, especially on its outskirts, and the fact that so much of the new railroads is under the control of foreigners is equally significant. We learn on good authority that of the 7,380 kilometres of railroad now in operation or actually under construction in the Ottoman Empire, only 1,500 kilometres, or the Hedjaz railway, come directly under Turkish control. The Germans administer 2,339 kilometres ; the French, 1,989 ; the Austrians, 955 ; the British, 516 ; the Belgians, 41. Of these roads, 1,152 kilometres are under construction.

Foreign Missions Board of North America and Islam.

At the last conference of Foreign Missions Boards Secretaries of North America, the following resolutions were adopted in reference to the Moslem problem :—

Resolved, That this Conference urge upon its constituent Boards and societies the necessity for giving special prominence in prayer and agressive missionary effort to the needs of the Moslem world, so that the Church of Christ may keep step with her Divine Leader in the signal developments which are now affecting Islam.

That the new quarterly, THE MOSLEM WORLD, be commended to those who are praying and labouring for Moslems, both as an agency for communicating news concerning Islam and as a forum for the discussion of the conditions and needs of Islam and also of the best methods of reaching Moslems.

That the Conference request the Committee on Reference and Counsel to deal with any special interests in which the Lucknow Conference may desire co-operation by a committee of the Boards in America ; and that the present committee be discontinued.

That the Committee of Reference and Counsel be instructed to cable to the Lucknow Conference, when it shall meet, the greetings of this Conference, and that this Conference engage in prayers this morning in behalf of the gathering at Lucknow.

A MOSLEM MISSIONARY'S EXPERIENCES IN SOUTH AFRICA

——:o:——

The following interesting letter is sent by A. T. Upson, of Cairo, translated from El Moayad, of the 17th April, 1911. The writer had been reading the Editor's criticisms of the Society of Invitation and Instruction and found himself referred to in a way that hurt his feelings. He relates how he went out to South Central Africa as a Moslem Missionary.

To the Editor of " El-Moayad."

Your issue of the 10th April contained a leading article in which the writer of these lines was referred to, and in which he was made to appear as a coward.

Now, as there is a very wide difference between the actual facts of the case and what this writer wrote about me, I am impelled to tell you the true facts concerning my journey.

The writer was wrong in thinking that I went to Zanzibar, for my destination was a British Colony, in the north of South Africa, of which the capital and residence of the British Governor-General is Zumbo (Zambesi River). I reached this far distant spot after a sea journey of twenty-nine days, Zanzibar, being only fifteen days off, is only about half way. I then suffered all that I did in learning the language of the people and getting to understand them. To this end I obtained assistance at times from a native of Zanzibar, named Ali Effendi. Thank God, my efforts were successful in a short time, and I was enabled to make known to many the truth of Islam, the religion of civilisation. I found a good deal of acceptance, and a desire to go deeper into the principles and doctrines of that religion. All sorts of disease visited me, and utter loneliness took hold of my brain ; but I combatted all these difficulties, keeping before my eyes the responsibility which I had assumed.

An English friend, called Mr. ——, advised me to go back to Cairo, to escape from these troublesome diseases ; but I refused to do so, explaining to him that I must fulfil what I had undertaken, and carry through what I had come for. This Englishman was a travelling companion in my journey from Egypt, and between him and the late Sheikh Mohamed Abdu, the Grand Mufti of Egypt, there was a mutual acquaintance.

I went on like this for some time, with the Colonials watching my condition. Some of them advised me not to go too far in inviting to Islam, so I interviewed the Governor-General and declared the matter to him. He told me that he was afraid that if I went too far in the invitation to Islam that my life would be in danger. After that I found that the people had received some intimation from the Governor-General and his assistants, consequently most of them withdrew from receiving instruction. About that time my Zanzibar friend, Ali Effendi, took the strongest of oaths that I was in peril of the people falling upon me and taking away my life. Consequently, I saw that it was neither reasonable nor wise to throw myself into such danger by remaining amongst these people with whom there was no safety, nor would my invitation to them be of any utility. You know the condition of the Colonists and how they fly from any invitation to Islam. In a land in which their only desire is that Islam should be opposed and in which ignorance reigns supreme over all the people.

I returned, and God only knows in what condition I returned, for I suffered fever for two more years after my return, and the cleverest of the doctors told me that these foreign fevers always end in one of two ways, either by death or by turning into some other form of sickness, which would end in a surgical operation. They were right, for I had an operation performed on me by Dr. Mohamed Effendi Labeeb.

That is a concise summary of my experiences. Now, I would like to ask the writer what made him slander me, and what grounds he had for his charges ? Did he visit me after my return to enquire of my welfare ? Did he hear of the communication which I carried back from Mr. E—— to the Professor who had sent me, explaining the reasons for my return. I explained to the Sheikh the details of all that had happened to me from the people of that country, and even from the Englishman who had been charged by the Sheikh to look after me. The Professor was so surprised that he wrote to his English friend rebuking him.

Have you heard all this, O writer, and have you known the difference there is between us and the Christian missionaries ? One of the least of which is that they have behind them land armies and sea fleets with their national flags flying over them wheresoever they travel, and wherever they alight.

You thought (may God forgive you) that I travelled for my own private reasons. Then, why cannot I say to you that you write what you write for your own private reasons . . .

My only motive in saying what I have said is to show the truth and clear my character. MOHAMED AZOOZ

(One of the members of Council of Direction of the Ahmadi Mosque).

CORRESPONDENCE.

——:o:——

DEAR SIR,—

I read with much pleasure, in the July number of THE MOSLEM WORLD, the article translated from the German of Professor Goldziher, entitled " The Cult of Saints in Islam." I wish, however, to correct a slight inaccuracy in the section on " Tree Worship," at the end of page 311.

The tree, " regarded as sacred by the vulgar," which was destroyed by order of the Caliph Mutawakkal, did not stand in " the mosque of Rabia in Kazwin." This famous tree stood in Kishmar, near Turshiz, in Khorassan. For a very interesting notice by General Houtom-Schindler, on the " Cypress of Zoroaster, see Jour. R. A. Soc. for January, 1909, to this effect : " According to legend, this tree was 1450 years old when it was cut down by the Caliph's order and carried to Samarra to be used in the construction of the J'afariya Palace. When the tree reached the station, which is one day's march from Samarra, the Caliph was murdered by his son, December 9th, 851. This fixes the date of the legend ; but there is nothing in the early Arab chronicles to corroborate the story of the tree."

The omission of all allusion to the tree is not necessarily fatal to the legend.

Yours truly,

Mussoorie, India, (Signed) G. TATE, M.R.A.S., F.R.G.S.
July 25th, 1911.

MISSIONARY NEWS.

——:o:——

WHAT HAS LUCKNOW DONE FOR INDIA?

I AM asked to tell what Lucknow has done for India. I feel constrained to turn the question to the workers in the vineyard themselves. Lucknow was a gift of God to India, a rich, spiritual blessing to all who were present; we returned with a wider vision, a deeper responsibility, an earnest desire to fulfill the will of Christ's love towards the Moslems in our own country. We were charged with a message, not only to the mission boards in the West, but first of all to the Church and the missionaries in the field. What has been the response?

It is too early to expect any action from the home committees. It is not too early to ask for the response from the missionaries in the field. Shall I judge from my own experience? A sympathetic, interested hearing; a few, a very few questions; a silent admission of a neglected duty, a despairing look around for any one else to respond to the call—and the meeting comes to a close, the busy workers go home to their busy work, burdened with the sense of another unfulfilled responsibility, soon to be forgotten among the many demands of the daily routine. Is this to be India's response to Lucknow? No, it means that the message has not been heard; it must be delivered again; it must be repeated, in weakness, in power, until the solemn consciousness of hearing our Lord's own call to redeem the time so manifestly felt at Lucknow, has laid hold of all His people and all His workers in India. Then the sound of the rushing wind will be heard.

In gratitude to God we shall not forget what has actually been done. Many a heart was cheered, many a low fire fanned into a bright flame, many a tired worker sent back to a difficult and lonely field with new strength and new confidence. In the vacation time at Mussourie, a series of lectures were held for workers to Moslems. Several pamphlets have been translated into Urdu, new tracts written, and there is hope of utilizing the generous offer of the Methodist publishing house at Lucknow to print one million pages free of cost. Dr. Pennel, in Bannu, who has already three Indian workers in Arabia, is preparing to send one to East Africa, and appeals to the Indian churches to follow the example. But all these efforts are isolated and hardly known by the workers in other parts of the country. The women workers from the west and south of India were wise when, then and there in Lucknow, they planned and soon after established a union for prayer and work which promises to be a great help to them and their fellow-workers. The secretary, Miss L. Wood, at Aurangabad, will no doubt be glad to give further information. But where are the men?

Many were they who wished that action had been taken at once to establish a bond of union between all workers to Moslems in India, and the proposal brought forward a month later in the "Indian Witness," by Rev. Takle, of Brahmanbaria, met with a warm response in the paper. Six months have elapsed, and still nothing is heard of

the proposed league. The plan must not be given up ; it is no use to complain of too many organisations, when the fact is that none of them take up the cause of Moslems or supply the bond of unity which the scattered workers need. The Moslems in India are one ; Christ's messengers among them must be one. They must know what is going on in other parts of the field to learn from and pray for each other ; they must unite their forces to arouse the intercession and co-operation of all Christians. If the message of the few has not called forth any response, the voice of the many shall be heard—both in heaven and on earth.

Through misunderstanding the plan was dropped for a while, now is the time to take it up in earnest. The Rev. Mr. Takle, Brahmanbaria, Eastern Bengal, is willing to register the name of any Christian worker sending him Rs. 2 as one year's subscription to the Missionaries to Moslems League in India, and he will act as honorary secretary for the time being. It is hoped among the members to form a committee of five or six workers from the various sections of the country, who are willing to collect and send in information from their district, and where possible to arrange for gatherings of workers to Moslems in connection with local conventions, or otherwise. A quarterly supplement to THE MOSLEM WORLD will bring the members news of general interest, and serve as a medium for exchange of thoughts and, most of all, as a bond of intercession. Let the League be limited to actual workers to Moslems ; when feasible the committee will, we may hope, find ways and means for laying the claims of the Moslems upon the hearts and consciences of the whole Indian church, and also to publish useful information about literature and tracts for the Christian workers who, otherwise occupied, find opportunity for casual work among Moslems. Let not the fire die out for lack of fuel ; let every one who realizes the need act at once.

The Moslems are awake ; shall we sleep ? In Delhi an organisation has been formed for the propagation of Islam and Moslem periodicals, to review Christian books to find out the evil in them. That is their response to Lucknow ; let us be thankful for it. The census results will, no doubt, soon tell us that there now are more than sixty-seven millions of Mahommedans in India. May the next census, taken below or above, tell the world what the response of India has been to the Message of Lucknow. It will only come in answer to prayer, the prayers of righteous men which avail much. Will you pray for the Moslems in India and for those who work among them ?

Calcutta : "A DELEGATE."

September 3rd, 1911.

MADRAS.

The new house we rented for the Mohammedan dispensary eleven months ago has proved a great comfort. It is light and airy, and the upper floor is most suitable for use as a consulting-room. The attendance varies greatly ; as is to be expected, few come on fast days and festivals ; yet during the month of Ramadhan, when no food or drink is taken from sunrise to sunset, the average attendance was forty-six. Some of the women seemed to have more time to attend to their bodily ailments when there was less cooking to be done during the day. Altogether, during the year, 1,786 patients made 4,020 attendances. Some patients of the better class attend, but most of the women and

children are very poor and very far from clean. Many of them suffer from phthisis in addition to malaria. When the children attend to instructions about living in the open air as much as possible, and taking milk, eggs, and cocoanut oil, as well as plenty of ordinary food, they frequently make marked progress. Often, however, they cannot afford much in the way of extras, and then it is difficult to know what to advise. It is still more difficult to help those women who cannot leave their homes except in a closed conveyance, and cannot afford to give twopence for a bullock-cart to bring them to the dispensary oftener than once a week.—*Women's Missionary Magazine.*

Christian Schools in Persia.

The most remarkable changes have been those in the Christian schools. A few years ago there came few Moslem students or none at all. Now the schools, which are everywhere known as Christian, and which seek to convert their students to Christianity, and are succeeding in doing it, are thronged with Mohammedans, not boys only, but girls also. In Teheran, the two schools have had the highest enrolments in their history, the boys' school running a little above 300, of whom 180 were Moslems; and in the girls' school 235, of whom 116 were Moslems; a marvelous advance since 1890, when the Shah visited the school and caused great anxiety and trepidation when he examined the only Moslem pupil in the school (the little daughter of a mission servant), thus calling attention to her. The Commencement exercises passed off finely. Eight young men received diplomas, two being from Ispahan and three from Shiraz, which shows the far-reaching influence and attraction of the school. The English orations of the boys on the occasion called forth a letter of congratulation from Hon. Charles W. Russell, American minister at the court of Persia. Robert E. Speer.

Persian Girls in School.

Even in Tabriz, Mohammedan girls now come to a Christian school. "The political progress of Persia," writes Miss Beaber, "has opened the door wide for the admission of Mohammedan girls to our Christian schools. The first pupils must still suffer persecution in fanatical centres like Tabriz, but the fact that 33 Mohammedan girls attended our school this year, and of these 22 were boarders for part or the whole of the year, proves beyond doubt that we have a wonderful opportunity to-day in Persia. Twenty-two Mohammedan girls paying to eat the 'unclean' bread of Christians in order to gain an education, which they very fully realize, may be the means of turning them from Mohammedanism to Christianity, proves beyond all doubt that our Moslem department is no fantastic project."

Present Conditions in Mesopotamia.

Active missionary work is at present seriously hindered, and at times altogether prevented in Irak Arabia, and especially in the districts on the Mesopotamia river and the little stream sometimes named Shat El-Hai, which connects it with the Tigris river. The Arabs of these districts are almost all of them Moslems of the Shia sect, fanatical and quite wild in their habits; but the present dis-

turbances are rather more serious. The tribes are up in arms, frequently fighting each other, robbing travellers, and sometimes the towns, and openly defy the Government. Much of this trouble may be traced to the natural inclination of the Arab to fight and plunder, but they have two grievances, and refuse to lay down arms as long as these obtain. They demand the removal of a certain Sheikh and his family, who, enjoying the confidence of the Government, has harassed the tribes and instigated intertribal troubles, and therefore, is *the* man responsible for most of the past bloodshed. And, again, they cannot trust the Government officials, who have for so long a time deceived them and robbed them in tax collections. They maintain that when they agreed to pay the taxes and brought partial payments, the officials pocketed the cash and the original accounts remained unchanged. The Arabs have for several years collected arms and ammunition, and built mud-towers at opportune places along the rivers and in the marshes, but open fighting and hostilities began about two years ago. Since then the Government has sought to treat with them and threatened an active campaign, but without results: and conditions have become worse, so that the country is practically closed to all except the few who secretly work their way out and back to their homes in the several towns. This year a cholera epidemic swept through the valley and claimed its many victims. One might expect them to forget or lay aside their grievances to fight the common foe, but instead it has only added to the seriousness of conditions.

ARABIA.

Medical work at Busrah is always interesting and profitable, and the short time that I spent there this year culminated in the laying of the corner-stone of the new hospital for which Dr. Worrall has so long laboured, and which labour it has been our joy to see come to fruition. When the Wali of Busrah expressed his desire that the laying of the corner-stone be made official, we were very happy to acquiesce, and I am sure that March 5th, 1910, will be long remembered in the annals of the Busrah Mission. On this eventful morning the serai was closed, and a great many of its officials, besides those of the army and navy, with influential pashas from the town, were gathered together to listen to the addresses. It struck me as phenomenal when Mr. Moerdyk stood up to close the exercises with prayer, for certainly never before had such a motley congregation gathered together to hear our prayers at Busrah. Here were civil and military officials, Turks from every part of the empire, Persian gentlemen, Arab landholders, Mullahs, and fellaheen, mixed in with Jews, Christians and Europeans. All listened reverently as Mr. Moerdyk offered the closing prayer.

The first days of my stay in Zobier taught me that I had to array myself in a Moslem woman's costume if I wanted to go out in the street. One day, losing my way and stumbling along the road, for the Arab dress allows one to use only one eye, I found myself in the midst of the Bazaar and before I knew someone called out "It is the lady from the Busrah hospital" and I was made known throughout the town, and my house was seldom free from visitors. When I found the sun getting too hot to go out without a hat, I used to go out at

night, which is really the proper time for women in Arabia, and then without a lantern. In the morning the poor Bedouins would crowd my room asking for medicines, in the afternoon disobedient wives would come, whose husbands were away, and who dared to slip away from a brother or a male relative who was left to watch them. In this way it happened that once I had to keep a woman with me till dark, as she thought that her brother had spied her and feared that he would kill her. Some evenings the wives of rich people used to announce themselves, but their husbands would first make sure that no one else would meet them.

Many Europeans have the mistaken idea that these women are perfectly happy in their seclusion. Far from it. In visiting the rich class I often asked whether they were not happy, having all the comfort of a grand harem, good food, marvellous silk and satin costumes, husbands who are comparatively good to them, and the answer was, "How can we be happy locked up like this; we want to see the river and the gardens, and men and women like you do." It showed that in these hearts there exists the longing for something better and more beautiful than the lazy mind and soul-wrecking comfort of the harem. As soon as my visitors spied the books on my table, they would ask me to prove to them my affirmation that I could read them. Most of them listened intelligently, showing great astonishment at hearing that the Christians know God, and this astonishment reached a climax when I assured them that Christians know how to pray. One came and asked what was needed to become a Christian. She was a woman of the better class, and was able to read. Four weeks in seclusion in a harem made me realise what imprisonment must mean to an intelligent person, and why life in a real harem is so soul killing. Imagine yourself sitting in a yard of twenty by thirty feet, with walls surrounding it thirty feet high, and not a peep-hole in them. The glorious sun and the blue sky suggest that there is a beautiful world outside. And here Moslem women have to spend a lifetime. Can any one imagine how much they need our visits?

Report of *The Arabian Mission*.

The Methodist North Africa Mission

was established about three years ago by the reception by Bishop Hartzell of three missionaries at Algiers and three at Tunis, who had been working with the undenominational North Africa Mission (British). At the beginning of 1909 a young German missionary reached the field, and two American missionary families at the beginning of 1910. At the first annual meeting, held in Algiers in April, 1910, two other missionary families, who had been working for years at Constantinople, were accepted.

Probably no other Methodist mission was ever organised with a like company—three were Americans, eight English, two Irish, two Scotch, two German, one Berber, and one Arab, speaking or reading between them sixteen languages. Churches have been organised at Algiers, Constantine and Tunis, with a total membership of fifty, exclusive of missionary families. Four Europeans were baptised at Constantine. From among the Moslems there was one baptism at Algiers, three at Constantine, and one at Tunis.

The Southern Morocco Mission

was founded in 1888, and taking up work in one of the most needy and unoccupied parts of the Moslem world, has now, according to the printed report for the current year, seventeen missionaries at four stations—Marraksh, Mazagan, Saffi and Mogador. The usual methods of work are followed, and the report speaks of results, as far as they can be tabulated or summarised, in these words :—

"Closed doors, scowling faces, fanatical hatred, and threats of violence, have been changed into open homes, friendship, confidence, and gratitude. The former conception of the 'Nazara' as idolaters, and people guilty of all kinds of excess and wickedness, has been completely overturned, so far at least as the missionaries are concerned ; and the people now recognise that the name of Jesus stands for love and sympathy, purity and goodness. They can and do trust the missionaries more fully than their nearest friend or neighbour. The Gospel is becoming known, and to some extent understood all over the country. Its light has penetrated some hearts, and given the promise of higher and better things in some lives.

"Morocco has much the same aspect to the missionary to-day as the jungle has to the pioneer who, after years of weary and sometimes disheartening toil, begins to see a clearing in the dense and matted growth of centuries, and finds patches here and there on which he can sow his seed and hope."

The secretary of the mission is John Geddes, 64 Bothwell Street, Glasgow.

West Africa.

Each district reports accessions from Mohammedanism, some of which are very striking. In the Limbah Mission, three children of Mohammedan parents—one of them the priest of the town—who had been given up for Christian training by their parents, were baptised in the presence of a large number of Mohammedans. On one occasion a mosque was very readily lent for the conduct of a Christian service, at which no less than 200 Mohammedans were present.

In the Gambia, our vernacular work is altogether among Mohammedans. At one place the Mohammedans have expressed their appreciation of our work done, and some of them attend our services. Appeals have been made by Mohammedans chiefs for us to commence work in their districts. *The Foreign Field.*

Topics for Prayer and Thanksgiving.

Pray for the missions in Nigeria, that recent efforts to stay the progress of Islam may be successful ; that many missionaries may find the nearest way to the Moslem heart by such a readjustment of their time and talents, as well as their sympathies and love ; that peace may be restored in Yemen and doors opened for the Gospel ; that present day reform movements in Egypt may, in God's providence, be used to prepare the way for the Gospel.

Thanksgiving for help and encouragement in the publication of this quarterly during the first year ; for increased circulation, and for news from many quarters that the magazine is fulfilling its aim and is proving of practical help to missionary workers.

The Moslem World

VOL. II APRIL, 1912 No. 2

ON MOSLEM TRADITION

—:o:—

THE Jewish and the Mohammedan religions agree in possessing each an Oral as well as a Written Law, and the development of the systems has not been in this matter quite independent. The existence of a Jewish Oral Law is, indeed, traceable to the time of Jerome, who mistranslates the Hebrew name *Mishnah* by *deuterosis*, and to that of Josephus and the New Testament; whence, though the Arabic-writing rabbis use for their Tradition a name derived from Moslem traditionalists, *athar*, it is clear that the Jews possessed the thing before Moslem times; but the codification of this Oral Tradition, and its ceasing to be oral, may well be due to Moslem influence, since a rabbi, who died in 1105, speaks of this reduction of the oral Law to writing as having taken place in his own generation, and it is possible that the earliest reference to the Talmud as a written book is in the *Fihrist* near the close of the tenth century.

To the name *Mishnah*, the Moslem name *Sunnah* bears a superficial resemblance, but it is not probable that there is any connexion. The word *sunnah* in its earliest legal usage, means "a practice," and is often accompanied by the epithet *muttaba'ah*; *i.e.*, "to be followed," or "such as unites rather than separates," *i.e.*, wherein people are agreed. It is even in late writers applied to practices taken over by Islam from Pagan times; *e.g.*, the sacrifice called *'akikah*,* circumcision, the sacrifice called *badanah*, and marriage. And *sunnah* is sometimes used for the practice of others besides the Prophet.†

* *Sakhawi, Tibr. Masbūk*, p. 349.

† So *sunnat al-udaba*, "the practice of the learned."

Originally, then, there were two sources of law—the Koran and practice not abrogated by the new Code. Where the Code failed, the judge was to confirm existing practice; such, then, were Omar's instructions to Abū Mūsā al-Ash'arī. Such apparently were the instructions given to him and to 'Amrb. al-'As on the historic occasion of the Arbitration. When Mu'āwiyah bade the people refer the matter to the Koran, he probably had some text in view, viz.: xvii. 35, "If a man be slain unjustly, we have given unto his avenger (*wali*) authority (*sultanan*)." The two arbiters had to discover whether that text applied to the case, or whether the case was not really considered in the Koran and had to be settled by some practice, and, if so, which? The historians usually represent one arbiter as a fool, the other as dishonest; but it is conceivable that they may both have done their duty. The text of the Koran was decidedly in Mu'awiyah's favour on the assumptions that he was 'Uthman's legitimate avenger, and that 'Uthman had been unjustly slain; the Khawārij—*i.e.*, persons who believe that a monarch may be justly slain—denied the latter; whether any one denied the former is uncertain; apparently this was a matter which might be referred to practice.

At what time "practice of the Prophet" came to be substituted for "unabrogated practice" is uncertain; like many another doctrine, it probably grew by unseen stages. Shāfi'ī tells on the authority of Mālik, etc., a story to the effect that the founder of the Umayyad dynasty, Mu'āwiyah, sold a gold or silver cup for more than its intrinsic value. Abu' l-Dardā (a Companion of great eminence) said to him, "I heard the Prophet forbid an act of this kind." Mu'āwiyah replied, "I cannot see what the objection can be." Abu' l-Dardā was so shocked that he declined to live in the same land as a man who could set his opinion against the prescription of the Prophet. Very different was the conduct of 'Abdallah b. Omar: he had permitted the metayer system, until he was told that the Prophet had forbidden it; he immediately abandoned the practice, not considering that the continuance of it for some time after the Prophet's death was an argument. Similarly, the pious Umayyad,

Omar II., altered a decision he had made in the case of a slave in whom a defect had been discovered, when informed that a tradition on the authority of 'A'ishah was against it. That her assertion involved an obvious anachronism did not trouble him.

What these examples (for the authenticity of which Shāfi'ī must be held responsible) suggest is, that the process was comparatively slow, whereby the rulings of the Prophet came to be applicable to every transaction of life. At the first, where the Koran was not involved, men acted either according to custom or according to their own judgment; and examples can be quoted from the Prophet's biography in which he is willing to yield to expert advice where he is not being guided by a revelation. But among the numerous communities who entered the fold of Islam, custom must have been very variable; custom could not be maintained as a source of law without the danger being incurred of abandoning the unity of Islam. Moreover, the simultaneous maintenance of several sources of law, invariably leads to difficulties; human conduct cannot be arranged in water-tight compartments.

It does not appear that the Prophet claimed infallibility (*'ismah*) except for his revelations; indeed, there are familiar stories which demonstrate the opposite. But here again a little leaven leaveneth the whole lump: unless the Prophet were infallible on that subject, his system broke down; yet it was difficult to see how he could be implicitly trusted on such a subject as the divine revelation unless he were to be implicitly trusted on all other subjects. And, in general, Moslems would be content to abide by the Prophet's ruling, or recognize that they would incur unpopularity by disputing it. Hence the maxim, "Islam cancels all that was before it," found the way prepared for it.

Of the process whereby enactments became attached to the Prophet, we have some noteworthy examples. One is the Alms-tariff. In the Prophet's time charity, help rendered to the poorer members of the community by the richer, was often necessary for the continuance of the society; and it was natural that this should become

a permanent obligation, and an exceedingly irksome one to neophytes. Its amount had to be assessed. Ibn Ishāk gives the assessment in the form of a letter written by the Prophet to some Himyarī chieftains: an admirable authority, Abū Yūsuf, a jurist of the first rank, and Ibn Ishāk's contemporary, refers to a tariff composed by the Prophet, but not divulged till after his death. A later traditionalist, Nisāī, refers to a letter of the Prophet on the subject, but it is not the letter recorded by Ibn Ishāk. It seems to follow that the tariff was later than the Prophet's time, but that it was thought wisest to ascribe it to the Prophet.

Some authority had to be found in the Koran itself for this second source of law, and there was no difficulty about doing this. The Introduction to the great Law-book of Shāfi'ī called *al-Umm* deals fully with the matter. The Koran enjoins "following the Prophet," and this following means obedience to his personal ordinances. The "Wisdom," which at times in the Sacred Book is mentioned co-ordinately with the Koran, is identified with the *sunnah*.* The only question about the *sunnah* was, whether it was only explanatory, or whether it was at times supplementary in a wider sense; *i.e.*, whether all the Prophet's ordinances compassed was explanation of what the Koran contained implicitly, or whether those ordinances might go outside the scope of the Koran. In either case, it was to be admitted that the two sources of law embraced the whole of the divine command.

The compass of the Oral Law which resulted, bore a close resemblance to that of the Jewish Oral Law, which in the main is an amplification and specialization of the Old Testament precepts. The Mosaic commandment forbids the doing of work on the Sabbath; the *Mishnah* classifies the acts which count as work. Similarly, *salat* is enjoined in the Koran; the *sunnah* explains how many times in the day this act must be performed, and within what limits of time its performance is regular; limits of which the phraseology is apparently not unconnected with that of the Jews.

* *Risalah*, p. 16.

As the substitution of the practice of the Prophet for unabrogated practice began to spread, the market for knowledge of the former became more and more lively. Reference was constantly made to those who had seen most of the Prophet—*e.g.*, his wives and his intimate companions—and doubtless these persons preferred to give positive rather than negative replies when they were questioned ; it was more satisfactory to be able to make a statement than to confess ignorance. Certain personages, as we know, excited surprise by the amount that they remembered of the Prophet's sayings and doings, and had to furnish some plausible explanation of this. But it is probable that the process of ascribing a decision or opinion to the Prophet was often the result of care and deliberation similar to the process whereby legislation is carried on in countries where there are legislative bodies. The ascription to the Prophet was consciously recognized, by some at least, as a mode of introducing an enactment into the national system of law. Similarly it is noticeable that what the Pentateuch ascribes to the Divine Being, in the New Testament is ascribed to Moses ; whatever is the law is ascribed to the legislator. Before the ultimate edition of the Koran by 'Uthman, it was probably feasible to introduce texts into the Sacred Book itself ; that the verse predicting the death of the Prophet was an introduction of that sort is confessed by the historian Tabarī ;* that the distinction between clear and ambiguous texts is also post-Mohammedan, seems highly probable ; and the same may well hold good of many more texts. But when the publication of the Koran in its ultimate form rendered this mode of legislation impossible, the other remained.

The Jewish Oral Law, in appearance, is a collection of *Fatawa* or Opinions of qualified jurists ; but since such opinions would have no real authority, the theory ultimately prevailed that the Oral Law had, like the Written Law, been revealed to Moses on Sinai. The ascent of Mohammed into heaven corresponded to some extent with the experience of Moses on Sinai ; but the notion

* i. 1816, 15.

and origin of difference of opinion among Moslem jurists seem much more easily intelligible than those entertained by the Jews. That Mohammed had said or done something was agreed, if the reporter were a man of respectability; but the same thing might be differently reported, and since abrogation of practice was no less possible than abrogation of revelation, the Prophet might have settled matters differently on different occasions, and it was important in that case to know which of the settlements was the later. History and legislation thus became inextricably combined; in order to know what was the law, it became necessary to know the chronology of the Prophet's life, and to ascertain the intellectual and moral status of the persons through whom the tradition of it had come. Although the codification of Shafi'ī is earlier by two generations than the classical collections of Tradition, his Prolegomena show that the labours which culminated in those collections were already in full swing. He is compelled to inquire into the import of the word "contradiction," and to distinguish verbal contradiction from material contradiction; he sees that where a tradition is repeated parrot-like, the intellectual calibre of the reciter is of no consequence, but of vast consequence where what is done is reproduction of the content; he has to admit the possibility that one man may rely entirely on his memory, another have used the help of writing; he has to consider whether or not a single line of tradition is sufficient authority for a law.

Of the Jewish Oral Law, we know that it *might not be written;* the authority whereon this rule rested is given as Ecclesiastes xii. 12; and for this reason there is no Jewish literature between the destruction of the Second Temple and the foundation of Baghdad, and no history preserved by the Jews between the time of Nehemiah and the renaissance of Hebrew in the Abbasid period. To what extent Moslem traditions might be written in the earliest period of Islam is doubtful; what seems to be the case is, that the student might write them down as an aid before committing them to the memory, as in the case contemplated by Shafi'i, but that the amassing them in the form of books was not permitted for some generations.

Doubtless, before the invention of printing, the writing formed a far less important part in the making of a book than it has formed since; and even such masses of material as the chronicle of Tabarī and his Commentary on the Koran, were in theory committed to memory rather than committed to paper. Still, had there not been a religious objection to adding books to the Koran, it seems incredible that the biography of the Prophet should not have been compiled for a century after his death.

To what extent that religious objection was consciously recognized and consciously overcome, we cannot say; yet the doctrine that the oral record was superior in trustworthiness to the written record seems never to have been abandoned. The skeleton-writing of the Arabs with the need for an authorized interpreter, probably did much to perpetuate that notion, which to us seems wholly erroneous. The general want of agreement between different versions of the same tradition is, however, a result which cannot escape any student. At times the forms in which the same tradition appears in different collections are simply contradictory; in the Law of Mines, according to Mālik, nothing but the *kharaj* was taken from the mines of Kabaliyyah "to this day," according to Shāfi'ī no *kharaj* was taken from them. Much of the Tradition deals with the question what texts in the Koran are, or are not, abrogated; and on this subject there is an enormous literature. Yet it might be hard after all to feel any assurance in the case of a single text; real abrogation was only secured for those texts (of which few are said to be preserved) which were really expurgated. Further, the attribution of sayings to the Prophet seems rarely to have been regarded as a heinous offence; and if Bukhārī hoped to achieve anything by his rigid selection of traditions, it must be confessed that those hopes were only partially realized; the Prophet is constantly quoted for sayings that are not to be found in the *Sahih*, and how many of the traditions which he has certified as genuine are really so is extremely doubtful. The service of Bukhārī and his fellows has probably been effective only so far as their collections came to be

perpetuated in writing; when what was left to the memory was to preserve the correct reading and interpretation of a written text, its vagaries were restricted within narrow limits.

Still, the Islamic boasting of its *Isnad* is not without justification. "The *Isnad*," says Sakhāwī, "is a thing which God has given this nation only. No other nation, ancient or modern, has an *Isnad;* they only have rolls in their hands. In no other people since the creation of Adam have there been trustworthy persons, preserving the sayings (*athar*) of the Prophets; were it not for the *Isnad*, every one would be saying what he liked. One who investigates the facts of his religion without an *Isnad* is like one who would climb a roof without a ladder."* In any chain of authorities, one or two links are genuine; and the literature in which materials are collected for the testing of the soundness in the case of the links gives us a quantity of accurate historical material such as no contemporary literature exhibits.

At one time, the European student of Tradition had to do much as the Oriental student—travel from place to place, if not to study under traditionalists, at least to consult the MSS. in which the traditions and their *Isnads* were contained. Some recent or fairly recent publications have greatly reduced the necessity for this. The vast commentary on Ghazzālī's *Revival of the Religious Sciences*, called *Ithaf al-Sadah*, furnishes a model of the best native criticism of Tradition; Ghazzālī, like most preachers, was careless concerning the authenticity of the traditions which he used, and his commentator has taken the trouble to trace them to their sources and point out where the links are weak. Two works which are indispensable to students of Tradition are the *Balance* (*Mizan al'I'tidal*), of Shams al-dīn al-Dhahabī (ob. 748 A.H.), printed in Cairo, 1325; and the vast *Tahdhib*, of Ibn Hajar al-'Askalāni (ob. 852), of which the printing was completed in Hyderabad, 1327. The Hyderabad press has also issued various useful works enabling us to locate the persons whose names occur in the *Isnads* of

* *Tih Masbūd*, p. 8.

traditions. Finally, the Gibb Trustees are issuing this year the treatise on genealogies of Sam'ānī, which, in the main, deals with persons of repute in connexion with the study of Tradition.

Of European authorities on the subject, two occupy foremost rank—Sir William Muir and Professor Goldziher. Their works leave the reader plunged in scepticism as to the possibility of any tradition being authentic; and, indeed, the process of development which the latter has so clearly expounded, makes the natural question in each case "for what purpose is this likely to have been invented?" In some cases the reasons seem obvious enough; in others, the fact that they are not so, may be due to insufficient knowledge on our part. That the Canon Law of Islam includes much that is taken from other systems is evident; but it contains intentional alteration of previous practice, and not a little probably that was intended to meet some immediate need. As we investigate the sources of the traditions, we find that we know less about Mohammed; but we learn more about the history of Islam.

D. S. Margoliouth.

Oxford.

THE C.M.S. MISSIONS TO MOHAMMEDANS

——:o:——

In the first year or two of the Church Missionary Society's existence, 1799-1802, the committee, who had a little money but as yet no men, were surveying the world as it was then known, and consulting as to where it might be possible to establish missions. Eventually they began in West Africa, which was at that time much in the minds of the promoters in connection with Wilberforce's campaign against the slave trade. But, meanwhile, other fields had been inquired about, among them "Persia, and the Arabic-speaking peoples of the East." Henry Martyn's memorable visit to Persia was still in the future; he had not even yet gone to India; but a plan was formed for preparing a Persian New Testament, and one of the first grants from the Society's funds was made to the Professor of Arabic at Cambridge, to help him in the work of producing translations of the Scriptures in that greatest of Oriental languages, the very language of Islam. The Bible Society, it will be remembered, was not yet founded.

The needs and claims of India were, from the first, prominently before the Society; and in 1807, some years before Bengal was open to missionaries, good men at Calcutta formed a corresponding committee. To them the Home committee made grants for Scripture translations, and also for the employment of native Christian "readers." There were, indeed, no native Christians in Bengal who could be engaged, save a handful at the Serampore Baptist Mission; yet the fact that the Society had voted the money was made the occasion of a hostile motion in the House of Commons. The mover, however, withdrew it in deference to Charles Grant, the East India director, who had sent home from Calcutta the original suggestion for a Church of England Mission in India, and who was now in Parliament. But the Society's move concerns our present purpose, because the very first native reader eventually employed was a convert from

Islam. This was Sheikh Salih, a Delhi Moslem, master of the jewels at the Court of Oudh, who had been led to seek Christ through hearing Henry Martyn explaining the Ten Commandments to a crowd of natives at Cawnpore. He was baptized at Calcutta, in 1811, by the name of Abdul Masih (servant of Christ). Just then Daniel Corrie, one of the evangelical chaplains of the East India Company, was appointed to Agra, and he took the new convert there with him. For several years Abdul Masih worked zealously as an evangelist, and not a few, both Hindus and Mohammedans, were baptized. He was ordained by Bishop Heber, in 1826, but died the following year. His journals were a *pièce de résistance* in the *Missionary Register* of that day, and were eagerly read by Christians in England. His portrait hangs in the C.M.S. committee room.

But Africa and India did not so engross the Society's attention that the Mohammedan East was forgotten. When the great war with Napoleon was finally concluded at Waterloo, and the Mediterranean became open to peaceful travellers, the committee set on foot an important enterprise for the enlightenment of the Eastern Churches. It is a curious fact that they were first incited thereto by appeals from a Roman Catholic physician at Malta, Dr. Cleardo Nandi, who urged that Western Christendom, of which he regarded the Anglican Church as the best representative next to Rome, should seek to revive Eastern Christendom. To this enterprise the Society commissioned the first three missionaries it obtained from the Universities of Oxford and Cambridge, one being William Jowett, a Fellow of St. John's, Cambridge, and a great-uncle of the famous Master of Balliol. Any such work, however, was regarded only as a means to an end. The Society had been formed for the evangelization of non-Christian peoples, and it was not its business to instruct Christian Churches, however much they might need it. But the committee had their eyes on the Mohammedan world. " Carry your eye," they said, " all round the Sea, by its north-eastern, its eastern, its south-eastern, its southern, and its south-western borders, and you behold the triumphs of the False Prophet. Turkey

presents itself as almost begirding, directly or by its vassal states, this inland ocean." And when Jowett returned from his first journey of inquiry, greatly encouraged by the warm reception given him by the Oriental bishops, his ardent hopes looked forward to "the conversion of the Mohammedan provinces which encompass two-thirds of the Mediterranean, the recovery of the Jews to their true Messiah, and eventually the evangelizing of all the dark and unknown regions of Interior Africa." But after some years of very promising work, it became clear that the Eastern Churches were not to be influenced, and gradually the Society, with its increasing responsibilities in other parts of the mission field, suffered the enterprise to drop.

Having thus glanced at the Society's earliest connexion with the Mohammedan world, we may now take *seriatim* the fields in which it has encountered Islam, completing the sketch of each mission before turning to another.

And, first, West Africa. The Sierra Leone Mission was primarily a mission to freed slaves, who were all Pagans; but Mohammedan traders were often met with who had come even from so far as Tripoli and Egypt; and a distinguished German missionary, J. F. Schön, described in the 'forties his conversations with them. They were eager, he said, to talk about "Ibrahim, Ishak, Yakub, Musa, Daibid, and Isa" (Abraham, Isaac, Jacob, Moses, David, Jesus). Another learned man from the Basel Seminary, Sigismund W. Koelle, compiled a work called *Polyglotta Africana*, a comparative vocabulary of three hundred words and phrases in one hundred and fifty languages and dialects. Both he and Schön were awarded by the French Institute, in 1853 and 1877 respectively, the Volnay Prize for the best linguistic publication of the year; Schön's being for Hausa translations, which afterwards proved useful in dealing with Mohammedans.

The famous and ill-fated Niger Expedition of 1841—of which Dickens made fun in *Bleak House* with Mrs. Jellaby and Borrioboola Gha—was designed to open up the interior of the Central Sudan, and to counteract the

evil influence of the Moslem Fulah slave-raiders. When in after years the "Black Bishop," Samuel Crowther, visited the Fulah emirs, they approved of his mission to the Pagan tribes, and offered a welcome to any missionaries who would teach *them* "the religion of the Anasara" (Nazarenes)—of which they themselves as good Moslems had no need! But Crowther did not leave them alone. He fearlessly proclaimed Christ to them; and when the mullahs, while acknowledging the prophetic status of Jesus, loudly denied His divinity, he took advantage of their reverence for the Angel Gabriel, familiar to them from the Koran, to quote Gabriel's words to Mary, "That holy thing that shall be born of thee shall be called the Son of God."

In 1890 came the brave attempt of Graham Wilmot Brooke and J. Alfred Robinson to invade Hausaland in the name of the Lord. This, of course, was before the establishment by Britain of the protectorate over Northern Nigeria; and Brooke and Robinson made it a condition of their going as C.M.S. missionaries that if they were seized and imprisoned by the emirs, no official influence should be used to rescue them, and, still less, if they were killed, should any vengeance be aimed at, or compensation be demanded. They wished to say to any Moslem who might be led to seek Christ, "You are in no greater danger than we are; we take the same risks as you would take." However, this noble scheme came to nought through the death of both men on the Niger before they could enter the country. Since then, an important mission has been commenced under Bishop Tugwell, and two or three Mohammedans have already been baptised. The British officials, while welcoming missionaries to the Pagan tribes, deprecate "proselytizing" among the Moslems, and they are supported by the *Times* special correspondent, Mr. E. D. Morel; but this in no way affects the plain duty of Christian men.

In East Africa and Uganda the missions of the C.M.S. have been mainly among Pagans. Mombasa, the port of British East Africa and starting-point of the Uganda Railway, is indeed a Mohammedan town, but the work there is on a small scale. In Uganda the Moslem traders

have from the first been the most inveterate enemies of the mission, and they themselves have been quite beyond its influence.

The Society's present mission in Egypt dates from the British occupation, in 1882-3. In recent years it has been much developed, and able men from Oxford and Cambridge have gained remarkable influence, partly through the Anglo-Arabic weekly paper, *The Orient and Occident.* Medical and school work is also carried on. There have been already several baptisms of Mohammedans. When Gordon perished at Khartum, a fund for a Memorial Mission to the Eastern Sudan was spontaneously raised; but it lay unused until Kitchener's victory at Omdurman, and indeed for some time after, owing to the objections of the British authorities to any missions among Moslems. At length a little pioneer work, medical and educational, was permitted, and has since been patiently prosecuted.

We should now come again to Asia, but a mission just within the continent of Europe, which lasted only for a few years, must first be briefly noticed. After the Crimean War, in 1856, a notable effort was made to preach the Gospel directly to the Turks at Constantinople. The Ottoman Porte, grateful to Britain for her defence of its dominions against Russia, yielded reluctantly to the pressure of Lord Stratford de Redcliffe, backed by the Palmerston Ministry at home, and granted—on paper—religious liberty. Thereupon the C.M.S. commissioned two remarkable men, S. W. Koelle and C. G. Pfander, to begin work at Constantinople. Koelle has already been mentioned in connexion with Sierra Leone. Pfander was originally a missionary of the Basel Society in Georgia, then an outlying province of Persia; but when Russia invaded and annexed those north-western provinces, he and others were expelled; he immediately went to India, and eventually joined the C.M.S. there. Of Pfander's work in India, more presently. It was while he was in Persian territory that he wrote that famous book, the *Mizanul-Haqq* (Balance of Truth), which has led many Moslems to Christ. He wrote it first in German, and it was translated into Persian, and subsequently into English, Hindustani, Marathi, Turkish, and Arabic. He

also wrote the *Miftah-al-Asrar* (Key of Secrets) and the *Tariq-al-Hayat* (Way of Life), the former on the Doctrine of the Trinity, the latter on Sin and Redemption. The two men began work at Constantinople with encouraging prospects, and in half a dozen years several Turks were baptized. But in 1864 the Turkish Government suddenly suppressed the mission, and it was believed, made away with the converts; and although Koelle continued many years at Constantinople, open missionary work among Mohammedans proved to be impossible, and has never been resumed.

The C.M.S. Mission in Palestine was undertaken very reluctantly in view of past experience, at the earnest request of Bishop Gobet, who had been one of the Society's missionaries in Abyssinia. He had received certain secessionists from the Greek Church to prevent their absorption by Rome; and he handed them over to the Society's care. In later years, educational and medical work has been much developed, chiefly with the view of reaching the Mohammedans; and it has been by no means fruitless, although no large results can be reported. Much good has been done by the hospitals at Gaza, Jaffa, and Nablus, and by the schools at Jerusalem, and in many towns and villages.

The Society's early interest in Persia has already been mentioned; and it was much quickened when Henry Martyn's experiences there came to be published. But the door was not open for long years after that. In 1869, however, Dr. Robert Bruce, of the Punjab Mission in India, visited Persia on his way out again after furlough; and the issue of his visit was that he never reached India again at all, but began work at Julfa, the Armenian suburb of Ispahan. The new mission was formally adopted by the Society in 1875, and it has since been largely developed, chiefly by the agency of medical missions, there being hospitals at Ispahan, Yezd, and Kirman, while Shiraz, the scene of Martyn's discussions with the mullahs, has also been occupied. More than one hundred Mohammedans have been baptised.

The Society's small missions at Baghdad and Mosul in Mesopotamia, or, as it is now called, Turkish Arabia, were

originally an extension of the Persia Mission; but the language is Arabic. The work has been chiefly medical, and it has been frequently interrupted by the death or failure of health of the missionaries.

But the largest work of the Society among Mohammedans, and the most successful, has been in India. How this began we have already seen. It was not, however, until Pfander arrived, and joined the C.M.S. Mission at Agra (1840), that direct efforts were made to reach the Moslems. His books, before mentioned, at once made a profound impression on the moulvies; and so did his reasonings by word of mouth, not only at Agra, but also at Delhi, where he discussed religion in the Jama Masjid. "Who," said Herbert Edwardes, the hero of the Sikh wars, "can forget that burly Saxon figure and genial face? . . . He was the very man for a controversy. He not only was the essence of good nature, but he looked it, and it was difficult for any one to be angry with him for more than a passing moment." "He was," said Valpy French, the first Bishop of Lahore, "a master of practical, straightforward Christian controversy . . . a worthy successor of the heroic Henry Martyn."

One of the most interesting episodes of Pfander's work was the memorable Agra Discussion, in 1854. The leading moulvies challenged him to a public conference, which lasted two whole days. The Moslem arguments against Christianity were based upon the various readings in the MSS. of the Scriptures, and other points of Biblical criticism, which had been communicated to them—by whom?—by the Roman Catholic bishop and priests! Both sides claimed the victory; but it was at this discussion that Imad-ud-din and Safdar Ali, two of the most distinguished of converts from Islam, first heard the Christian argument put by faithful servants of Christ—which, some years later, brought them to the foot of the Cross. Apart from this discussion, Pfander's converts included a Persian merchant from Teheran, a travelling trader from Central Asia, a government official in Sindh, a Delhi moulvie, and a Synd (supposed descendant from Mohammed), who was baptised by a Presbyterian convert of Duff's, the Rev. Gopinath Nandi. Valpy French, also,

perhaps the greatest missionary ever sent forth by the Anglican Church, who had lately founded St. John's College at Agra, and who took part in the discussion, was winning Mohammedan souls; among them three munshis, who forsook all for Christ, and suffered much for His Name's sake.

About the same period, missions definitely for Mohammedans were begun at both Bombay and Madras; the former by a German missionary, one of the many whom the C.M.S. obtained from the Basel Seminary, J. G. Deimler; and the latter by the opening of the Harris School, a legacy of £1,200 from the Hon. Sybella Harris for that purpose, being utilized. Neither effort has ever resulted in much visible fruit, but at least the Church's duty to proclaim Christ to all men has so far been fulfilled, and a few converts have been baptized. The Harris School was for some years carried on by Canon Sell, the author of *The Faith of Islam* and other valuable works.

But the most important missions to Mohammedans have been in the Punjab. To that newly conquered province (1849), missionaries were invited by the great Christian soldiers and statesmen to whom its administration was committed, Henry and John Lawrence and their comrades. Even at Peshawar, the fanatical frontier Afghan city which no one was allowed to enter without a military permit, Herbert Edwardes, the most brilliant of Anglo-Indian officers and the hero of Ruskin's *A Knight's Faith*, himself inaugurated the mission with a speech that has ever since been an inspiration to those who have read it. "It is not," said Edwardes, "the duty of the government, as a government, to proselytize India. The duty lies at the door of private Christians; and every Englishman in India is answerable to do what he can towards fulfilling it, . . We may be quite sure that we are much safer if we do our duty than if we neglect it; and He who has brought us here with His own right arm will shield and bless us if, in simple reliance on Him, we try to do His will." Pfander went up from Agra to start the mission; Robert Clark, the young Cambridge man who was destined to give half-a-century's noble service to the cause of Christ in the Punjab, was

associated with him ; and Major Martin, one of the most conspicuous of the Christian officers in the army, gave up his commission and joined them as an honorary missionary.

Then came the great Mutiny of 1857, and God's blessing upon the men who had honoured Him was manifested when, as has often been truly said, "The Punjab saved India to the British Empire." A recently conquered province with a turbulent and fanatical population remained so quiet under the firm rule of Lawrence and Montgomery and Edwardes and their comrades, that their whole British force could be spared for the siege of Delhi, and had the chief part in suppressing the revolt. And the Christian administrators persevered in their policy, just and equal towards all, and respected accordingly by Hindus and Mohammedans who always suspected men that appeared either to conceal their religion or to have none to conceal. In 1862, the very first of all the united missionary conferences which have led up, decade after decade, to the great Edinburgh gatherings of 1910, was held at Lahore under their auspices. And it was on their initiative, and at their expense, that the Trans-Indus Mission and the Kashmir Mission of the C.M.S. were founded, and the Moravian Mission in the Himalayas.

Very many have been the Mohammedans converted to Christ in North India. When Dr. Imad-ud-din, the learned moulvie who first heard of Him at the Agra debate, who was baptised in 1866, and who for many years was a faithful preacher of the Gospel, was invited to attend the Parliament of Religions at Chicago in 1893, he sent, instead of going himself, a statement concerning converts from Islam, giving a list of over one hundred Moslems of some position who had become Christians. Three may just be mentioned here : Dilawar Khan, a leading border brigand who became an officer in the famous Guide Corps, and eventually died amid the snows of Chitral while on a secret mission for the British Government ; and Fazl-i-haqq and Nurullah, who, at the imminent risk of their lives, made their way in disguise into Kafiristan to carry the Gospel to the strange people

of that remote mountain country. In the diocese of Lahore alone, which comprises the Punjab and adjacent territories, some thirty Indians have been admitted to the ministry of the Anglican Church ; and of these more than half have been converts from Islam.

One clergyman in another part of India who had been a Mohammedan, must be mentioned—the Rev. Jani Ali. He was a native of Hyderabad, the Nizam's capital, and was one of the early converts at Robert Noble's School at Masulipatam, now the Noble College, being baptized in 1855. In after years he came to England, went to Cambridge, took his degree, and then offered himself to the C.M.S. for missionary service ; and for seventeen years he did faithful work at Bombay and Calcutta. To his influence, while at the university, the Society also owes his intimate friend, Henry P. Parker, afterwards C.M.S. secretary at Calcutta and subsequently bishop in East Africa in succession to Hannington.

Medical missions, valuable everywhere, are especially so in Mohammedan countries, where some of the older missionary methods are scarcely possible and often ineffective ; and the Society has established them on a considerable scale on the North-west Frontier of India. There are hospitals at Quetta, Dera Ismail Khan, Bannu, and Peshawar, as well as at Amritsar and Multan and at Srinagar and Islamabad in Kashmir ; having together more than 650 beds. The influence of these missions has been remarkable in keeping the wild Frontier tribes at rest ; through their agency the Gospel message has penetrated Afghanistan and Central Asia, and not a few converts have been their direct spiritual fruit.

Let this brief survey of C.M.S. missions among Mohammedans close with a reference to two devoted men who have shared in them. In 1850, Thomas Valpy French, Fellow of University College, Oxford, and Edward Craig Stuart, of Trinity College, Dublin, sailed together for India, commissioned to start a mission college at Agra. To French's work there, allusion has already been made. He subsequently became the pioneer missionary in the Trans-Indus territory on the Afghan Frontier ; and, still later, he founded the C.M.S. Divinity College at Lahore.

Meanwhile, his colleague, Stuart, laboured several years at Calcutta, but, his health failing, he went to New Zealand. In 1877, within a few weeks of each other, the two friends were raised to the Episcopate. French was appointed first Bishop of Lahore, and Stuart was elected second Bishop of Waiapu, in New Zealand. French fulfilled the duties of his high office for ten years, and then resigned, purposing to give his declining years to direct missionary work among the Mohammedans of Western Asia. After several long journeys in Asiatic Turkey, Syria, etc., he determined to seek an entrance into Arabia, and proceeded accordingly to Muscat. And there he died, in 1891, and was buried on the rocky coast of Oman. Stuart, a year or two later, also resigned his bishopric, resolved in like manner to give his latter days to proclaiming Christ to the Mohammedans of Western Asia. He joined the C.M.S. Persia Mission, and laboured there with great devotion for fifteen years. Then, very feeble, he returned to England, and soon joined his old comrade in the presence of the Lord.

London. EUGENE STOCK.

ISLAM IN AFGHANISTAN.

——:o:——

This title is not a satisfactory one, but is adopted for want of a better. It is inaccurate, because my subject naturally includes in its scope a consideration of a large and important section of the Afghan race which does not reside in Afghanistan at all. The whole of the North-west Frontier Province of British India is inhabited by races which are either Afghan in origin or closely related thereto. Then, again, there are the numerous Afghan or "Pathan" tribes, peopling that wild intricacy of rugged mountains and sequestered valleys, which forms a buffer area between the above province and the territories of the Amir of Kabul, and which they jealously guard from the intrusion of strangers and the menace of settled government. We know much more about these two sections of the Afghan race than about the Afghans of Afghanistan proper, so it would be foolish to leave them outside the pale of our inquiry.

On the other hand, if we were to use the title "Islam among the Afghans," we should be still more inaccurate, as, of the four or five million people inhabiting that country, nearly two million are not Afghans. Of these, the most numerous class is that of the Tagiks (about 900,000); these are the descendants of an old Iranian race and call themselves Parsiwans, and are chiefly found in the northern provinces. Following these are the Hazaras, who number about 500,000. These must not be confused with the people of Hazara, an Indian district lying between the Panjab and Kashmir, and having no relation to these people. The Hazaras are a race of Mongolian origin and profess the Shiah faith, and have consequently been frequently and remorselessly persecuted by the Sunni rulers of the country, and oppressed by their more powerful and numerous Sunni neighbours. There are about 300,000 Uzbegs of Turkish origin, chiefly in Badakhshan and the valley of the Oxus. Some 50,000

Kizilbashis form the only other non-Afghan race worth mentioning. They are Persianized Turks, and, like the Hazaras, of the Shiah persuasion, but owing to their influential position at Kabul as traders and clerks, they have been more fortunate than the Hazaras in escaping persecution.

The Afghans style themselves "Bani Israel," and trace their descent, generation by generation, from King Saul, supposing that their ancestors were among the captives taken by the Kings of Assyria and subsequently deported by them to some part of Afghanistan, which was on the eastern confines of their dominions. To open up the vexed and much-discussed question of the truth of this tradition would need an article by itself, and I shall content myself by saying that there is little doubt that the origin of the Afghans is a mixed one, in which the predominant element is a Turco-Iranian one with Semitic commixture, first from Israelitish sources and afterwards from Arabian. With the exception of a few thousand Hindu traders and shopkeepers, all the inhabitants of Afghanistan and all the Afghan tribes in British India and in independent territory are Mohammedans to a man. Islam is the state religion, the law is the law of Islam, and the people vie with their rulers in their zeal for their faith.

Some of the Pathan tribes on the North-west frontier of India are probably to be reckoned the most blindly fanatical followers of Islam to be found on the face of the earth. Yet their religious ignorance is on a par with their fanaticism, and though every little village has its mullah and its mosque, yet the mass of the people know only the most elementary facts of their religion. The religion of these untutored tribes may be summed up in this: a constant repetition in season and out of season of the Kalima ("There is no God but God, and Mohammed is the Prophet of God"), punctilious observance of the five prayers, fasting during Ramadhan, giving tithes to their mullahs, and regarding all non-Moslems as blasphemers and infidels, whom to rob is a pious act, and to murder in cold blood a sure passport to Paradise. Some of the more remote mountain tribes have receded even

further into barbarism, and are so ignorant of Islam that they neglect prayers and fasting, and do not even circumcise their children.

On the other hand, no more punctilious observers of the outward law of Islam could be found anywhere than some of the more intelligent races, such, for instance, as the Provindahs, who are familiar in all parts of India as the stalwart, truculent Afghan traders; and most of the men of these tribes are able to read the Koran in Arabic (without, however, understanding the meaning), and carry a copy about with them on their travels, usually sewn up in a leather or cloth case, worn round the neck, treated with great respect and read very ostentatiously. These men look upon the Mohammedans of India, with their laxer observances and Hindu-tainted ideas, as scarcely more than half-Mohammedans.

The worship of saints (*Pirs*), tombs (*zyarats*), and relics is very prevalent among the people, and in the case of some of the wilder tribes occupies a more important place in their daily life than the orthodox observances of Islam. The tombs of fakirs and places of pilgrimage are often situated on the summits of mountains and inaccessible places, with a view, apparently, of making the merit of visiting them all the greater. The *zyarat* on the Takht-i-Suliman, a high frontier peak west of Dera Ismail Khan, is on an almost inaccessible ridge just below the summit, and the reason given for this situation is that when Hazrat Suliman was returning from India with his bride, he made a last halt of his flying throne on this spot in order to give her a final view of her homeland. Every such shrine is marked by one or more trees, or perhaps in the more remote places by nothing more than a stunted bush. A long stick with a flag is tied to the tree, and the branches are covered with little bits of white or coloured cloth which have been tied there by pilgrims. Men and women perform long journeys to these *zyarats* in order to beg some favour from, or offer a prayer to the saint whose bones consecrate the spot. It may be for a child, or for recovery from illness, or for blessing on a journey or enterprise. The suppliant makes a small offering to the custodian of the shrine, and ties

a rag torn from his clothing to the tree. He may in return receive a small piece torn from the flag of the shrine and a little bit of paper on which the holy man has inscribed some cabalistic letters. This the pilgrim sews up in a bit of leather or cloth, or, if rich, encloses in a small casket of silver and carries it tied somewhere about the person, perhaps to a fold or fringe of the turban or round the neck or upper arm.

A story related about the Afridis, illustrates their crass ignorance and their veneration for tombs. Some Afridis were, according to their wont, ambushed near a frequented highway, waiting for some unwary traveller to fall into their grasp. As chance would have it, a rich and portly Syed (holy man) was the first to come that way. They pounced upon him; he protested that they had made a mistake, that he was no blaspheming Hindu but a descendant of their own Prophet, a holy man whose prayers were sought by small and great, for did not all know that his prayers were admitted at once to the divine presence. "Now," said the unabashed bandits, "we are, indeed, in good fortune, for have we not long said that the only thing needed for our mountain is the grave of a genuine holy man, and God has sent him to us." They promptly killed the poor protesting Syed, annexed his goods and money, buried him with éclat on the top of their mountain, and now pray regularly at his tomb for any heavenly or mundane benefits they may desire.

Yet Afghanistan is not altogether untouched by the spirit of the new Islam. When H.M. the Amir visited India, he could not fail to have been struck by what he saw and learnt at the great centres of Mohammedan education in India, Aligarh, Lahore and elsewhere, and some of the words he uttered when addressing the students on the occasions of his visits to these institutions, show that he was profoundly impressed by the advantages to be obtained from giving Mohammedan youth a modern education. When he went back to Kabul, he took with him Mohammedan graduates from the Panjab, and set about having a fully equipped college on modern lines at Kabul. It may be that its curriculum was need-

lessly hampered by the restrictions which the protests of the reactionary Ulema laid upon it, and that its utility was damaged by the intrigues with which the priestly class, antagonistic to all innovation, sought to blast it, yet we must hail it as one of the first efforts to free the state religion from the stagnation in which it had so long lain dormant, and to bring the Afghan people into line with the march of progress in other lands.

The land is governed according to Mohammedan law, and in every province there are courts known as Mahkama-i-Shara, presided over by kadis, assisted by muftis, in which this law is administered. Ultimate power, however, rests with the Amir, and in case of appeal he may affirm or annul any decision of these courts. The hakims, or governors of the provinces, also hold courts known as Mahkama-i-Hakim, in which civil suits unconnected with Mohammedan law are decided. Cases of *Shara*, in which the *gazis* do not agree, are referred to the Khan-i-Mulla at Kabul, and cases of treason, misconduct of, or embezzlement by, government officials, are referred to and decided by the Amir himself. To forsake Islam is a capital offence, and there is no doubt that even if the court did not inflict the extreme penalty, the *vox populi* would demand it.

There have been cases where mullahs of learning and distinction have undergone the extreme penalty of Mohammedan law, that of being stoned to death, merely because they have held and taught doctrines considered heretical by the Ecclesiastical Court. A remarkable instance occurred some years ago, when one of the most distinguished mullahs of Kabul was stoned to death for having become a disciple of the Messiah of Qadian, Mirza Ghulam Ahmad. The Amir Abdur Rahman Khan laid down a code of procedure which was to cover all cases not provided for by the law of Islam, and the Amir of the time being has absolute power over the life and liberty of his subjects, and may execute, imprison, or otherwise punish them without the intervention of any court, or even in supersession of one.

There is no doubt that at the present time the presence of a Christian convert from Islam would not be tolerated

within the boundaries of Afghanistan. It will be readily understood from the above that orthodoxy, in matters of religion, is little less than compulsory, and that owing to a natural reaction of the subjects on the ruler, it would be equally impossible for the Amir to depart from the rôle which was formerly entrusted to him, when in 1896 he was given by his officers of state the title of " Zia ul millat ud din " (Light of Religion and Faith). Even very slight predelictions which the Amir, after his return from India, evinced for Western methods and occupations, were regarded so suspiciously by the sticklers for orthodoxy, and so resented by the hierarchy of mullahs that it became obvious that the adoption of a liberal policy and the granting of any degree of religious liberty would seriously endanger the throne.

Among Cis-frontier Pathans, however, heterodoxy is common. In the Yusufzai district numbers hold the Wahhabi doctrines and Mirzaites are common in Peshawar.

A remarkable schismatic movement was that inaugurated in the latter part of the sixteenth century by a religious reformer named Bazid, but called by his adherents Pir-i-Roshan. This man taught that no special observances, such as prayers, fasts, etc., were needed as a means of access to God, and that the Koran was superseded. He was bitterly opposed by Akhund Darweza, the historian of the Yusufzais, whose following termed him in derision Pir-i-Tarik. He, however, obtained a large following first in Dir, Swat and Bajour, and then among the Mohmands and people of Tirah. The last-mentioned country became his stronghold, and his followers became so militant that both Akbar and Jahangir were obliged to send expeditions against them, in one of which Birbal, Akbar's favourite, was killed. They went so far as to lay siege to Peshawar and over-run all the Frontier. The heresy, however, gradually died out, though it continued for a long time among the Afridis of Tirah.

At the present time the strict outward orthodoxy of Kabul contrasts with the free thought and liberal ideas of Peshawar, and fanaticism and religious prejudice are steadily on the decrease among the Pathan tribes of

British India. The same cannot be said of the independent tribes which inhabit the mountains between India and Afghanistan. The Afridis, Waziris, and Mahsuds are the chief representatives of these tribes, and they are still barbarous, ignorant, and fanatical to a degree.

An unpleasant feature of their fanaticism is the frequency of acts of *ghaza* or the assassination of Christians, Sikhs and Hindus from religious motives. The mullahs teach the young bloods that there is no more meritorious act in the sight of God than to creep up stealthily behind some unoffending and unsuspecting British officer, and, with fatal fire or blow, to destroy the life of a man whom perhaps the assassin may never have seen before, who may even have been his benefactor. If the *ghazi* succeeds in escaping, he will earn undying fame, and if he is slain or caught and hung, he makes forthwith a glorious entrance into the joys of Paradise, and the bards will voice his praises in odes to be sung all over the country-side for many a long day to come. Incited by this belief, and usually primed, too, with the intoxicating *charas* and Indian hemp, the young *ghazi*, for he is seldom more than a youth, will recklessly throw his own life away in the murder, when he might have accomplished his object with less danger, though with less daring publicity. For instance, a few years ago, a regiment was marching out of Bannu with several mounted officers riding together at the head: a *ghazi* suddenly dashed out from behind a culvert where he had been hiding, and shot one of the officers, holding his revolver almost against the unfortunate man's chest. He was at once knocked down and bayoneted by the sepoys, but he had courted that as a death of glory and a happy entry into Paradise.

Education is spreading rapidly among the Pathans of British India, and with it the old fanatical spirit is dying out. There are no less than twelve secondary schools in the North-west Frontier Province teaching up to the matriculation of the Panjab University, and there is an excellently equipped mission college at Peshawar which teaches up to the B.A., while the present Chief Commissioner, Sir George Roos-Keppel, has been the moving

spirit in the organisation of a Mohammedan school and college on the lines of the well-known institution at Aligarh. This college has received the most liberal support from khans on both sides of the frontier, and it is hoped that some of the Trans-frontier chiefs may be induced to send their sons to it.

Among the independent tribes, the only attempt at education is that given by some of the mullahs in their mosques. They teach the Koran by rote, and sometimes a little Persian and theology. Arithmetic and general knowledge are altogether beyond their pale, and English is tabooed. Even in the large towns of Afghanistan, it is exceedingly rare to meet any one able to converse in the English language.

From what has been said above, it is clear that Afghanistan is one of the most impregnable strongholds of Islam. Among the Pathan tribes, power is divided between the mullahs and the khans, or chiefs; in some parts the secular arm being more powerful, in others, the ecclesiastical, according to the personality and power of the leading men on either side. Just as some chiefs have risen to widely extended power and influence through personal force of character, so some mullahs have attained extraordinary ascendancy over the people, so much so that thousands are ready to flock to their standards when the tocsin of *jihad*, or religious war, is sounded; in fact, in the numerous frontier outbreaks and wars, the mullahs have generally taken a more prominent position than the chiefs. They stand to gain more, at least in fame, and to lose less in the event of failure. The Povindah mullah, the Hadda mullah and others, have recently inflamed the tribes to war by travelling about, making incendiary speeches and putting forward the most extravagant claims to miraculous power, claims which as often as not are blindly believed, as, for instance, where the Povindah mullah told the Mahsuds that he had made them proof against British bullets, and the tribesmen swept down on the British camp up to the muzzles of the guns. The Akhund of Swat is very widely revered all over the frontier, and men of all tribes make long pilgrimages to his *zyarat* in Swat, with regard to

which fabulous tales of his hospitality are related. Another very popular place of pilgrimage is that of Pir Baba, in Buner.

The reader will have anticipated that all Christian missions for the Afghans have their headquarters in British India. Among the independent tribes the missionaries have itinerated but never resided. Into Afghanistan itself they have never penetrated. Two slight exceptions might be made to the last statement. As long ago as 1832, that remarkable and eccentric traveller-missionary, Dr. Joseph Wolf, traversed Afghanistan, and was well received in Kabul by the Amir, and here he preached in the bazaar, wearing, as was his wont on such occasions, his surplice and hood. This is probably the only occasion on which a Christian missionary has ever preached in the bazaar of Kabul. After the war of 1839-40, the attitude of the Afghan people towards the British, and strangers in general, underwent a great change, and whereas before that war they were politely if not cordially received, afterwards it was as much as any man's life was worth to enter Afghanistan, whether in disguise or not.

The second exception was in the war of 1879-80, when a missionary, the Rev. G. M. Gordon, went to Kandahar as chaplain of the forces, and while there conversed and disputed with the priests and people. He hoped to start mission work there, but was killed while gallantly ministering to a soldier who had fallen wounded in a sortie. During this same war, the Indian pastor of Peshawar, the Rev. Imam Shah, travelled up to Kabul and ministered to the small Armenian congregation at that time residing there.

At the present time, the Church Missionary Society has large and well equipped missions at Peshawar, Bannu, Dera Ismail Khan and Quetta, and branch stations at Akora, Charsadda, Thal, Karak, Shekh Mahmud, Darra Tang, Tank, Dadar, Shikarpur, Mastung and Chaman. The Central Asian Mission has work at Mardan in the Peshawar district. The work is educational, medical, zenana, itineration and bazaar preaching. There are mission high schools at Peshawar, Bannu and

Dera Ismail Khan. One thousand six hundred and twenty-one scholars study in these schools, some of them being Pathans from across the frontier. There are hostels in connection with each school, and in these, those boys who come from a distance reside under the close supervision of the British missionary, and the influence exerted by these schools, in which daily Scripture teaching is given to all classes, is far-reaching. There is a mission college at Peshawar, in which education is given up to the B.A. degree of the Panjab University.

The chief mission hospitals are at Peshawar, Bannu, Dera Ismail Khan and Quetta, but most of the branch stations have medical work going on in some way or other. At these hospitals during the year 1910, no less than 236,167 visits were paid by out-patients; 5,008 were treated as in-patients in the hospital wards, and 10,182 operations were performed. At all the hospitals at least one, but generally several Gospel addresses are given daily to the out-patients, while those in the wards have the benefit of regular services and systematic teaching, not to speak of the atmosphere of Christian sympathy and service by which they are surrounded. Among both in and out-patients are numerous Afghans who have come from Afghanistan itself, either specially for medical and surgical treatment, or in the ordinary course of trade and travel. These people remember what they have heard and learnt, and thus there are probably few villages in Eastern Afghanistan which do not possess some such quondam patients, who not only retail to their fellow villagers the teaching they have received, but often take back with them copies of the Gospel in Persian and Pashtu, and by what they have learnt of Christian love and sympathy, break down prejudice and prepare a welcome for the missionary himself.

The whole of the Bible has been translated into both Pashtu and Persian, the two languages, one or other of which is spoken throughout the country. "The Pilgrim's Progress" and some tracts and controversial treatises have also been translated. There are at present working among the people on the eastern border of Afghanistan (including those on furlough):—9 European ordained

missionaries, 3 Indian clergymen, 14 doctors with European qualifications, 6 doctors with Indian qualifications, 8 European nurses, 5 schoolmasters (Christians), 12 catechists and readers, 32 Christian medical agents.

The earliest mission on the frontier was at Peshawar, and this was inaugurated in the year 1854 by some distinguished frontier officers, among whom Sir Herbert Edwardes and General Rannell Taylor may be mentioned. There have been some remarkable converts, and there are little Christian congregations at many stations along the frontier. Some of the converts have given their lives for their faith. More than one has been martyred in Afghanistan, preferring a cruel death to a denial of his faith. Other converts have gone forth as missionaries of the Cross to other lands, to Arabia, East Africa, Bengal, Burma, and other countries. Though numerically the congregations are small, the work accomplished is very encouraging in other ways. An enormous amount of prejudice and opposition has been worn down, welcome has been obtained in places formerly close barred, a large amount of Christian knowledge has been diffused, and wherever one goes along the frontier one meets with those who, well acquainted with the doctrines of Christianity, are frequently secret disciples of our Lord and Master Jesus Christ.

T. L. Pennell.

Bannu, India.

ISLAM IN NORTHERN NIGERIA.

——:o:——

NORTHERN Nigeria has been a good deal before the public lately owing to a variety of causes, and as the question of government restrictions on missionary work has been publicly advocated by some writers, it seems an opportune time to look into the whole question of Islam in Northern Nigeria, with a view to gaining a comprehensive and just idea of the situation.

Northern Nigeria is separated from the older and better known colony of Southern Nigeria by an irregular line drawn across the map between Lat. 7° and 9° North, but though the division seems artificial, yet it marks a decided change from the low-lying forest regions of the coast districts, to the flat-topped hills and comparatively treeless regions north of this line. Curiously enough the tribes living to the north of this more or less artificial boundary (with the one exception of the great Yoruba nation, who extend over the border from Southern into Northern Nigeria) are widely different from those living to the south, and to pass from one to the other is like entering a different country altogether. To the traveller ascending the River Niger, the contrast between what he sees in Southern Nigeria and the scene that meets his eye at Lokoja, the first town of any importance in Northern Nigeria, is most marked. He finds that the natives build good houses, ride on horses, wear flowing garments and turbans, and have some skill in the manufacture of leather, glass, etc., as well as having in many cases a fairly organized political system of their own. Further, when the traveller sees that a large proportion of the people profess to be Mohammedans, he generally falls into the well-known fallacy of *post hoc ergo propter hoc*, and assumes that Mohammedanism accounts for all the difference between the half-naked savage in the Delta swamps and the more intellectual and civilized negro of the uplands.

Now I suppose there is no country about which it is so fatally easy to utter incorrect generalizations as Northern Nigeria, which has one hundred and more distinct tribes, and perhaps twice as many languages and dialects. There are naked cannibals who are as degraded as any to be found in West Africa, and there are high-class Pagan tribes who owe nothing of their civilization to Mohammedanism. Horses and cattle flourish in Northern Nigeria but die off in Southern Nigeria owing to physical reasons, and it is largely because the men in the north feed on cereals, which are exceedingly scarce in the south, that they are so different.

Perhaps the best known tribe in Northern and West Africa is that of the Hausas, that brave and virile race which is to be found in little colonies over much of West Africa, and the bravery and fidelity of whose men have made them of the greatest service to us as soldiers and policemen everywhere. One often hears these qualities attributed to the fact that they are Mohammedans, but how is it that the Kanuris, for instance, who have been Moslems for hundreds of years, or the Nupes, who are, if anything, more bigoted Mohammedans than the Hausas, have none of these qualities, which appeal so to the white man ? On the other side, take that large and important tribe of the Ibos, in Southern Nigeria. Fifty years ago they were almost naked savages, cannibalism was rife, and almost every town was engaged in internecine warfare with its neighbours. To-day there are dozens of churches dotted about everywhere, numbers of schools with hundreds of scholars, and most striking of all, Ibos are now to be met with all over Northern Nigeria employed as engineers, telegraphists, clerks, hospital attendants, etc. All this tremendous material uplift has been accomplished through Christianity ; can Islam show anything at all approaching it anywhere ?

It is beyond the limits of this article to discuss the date at which Mohammedanism was introduced into Northern Nigeria, though those who have the time and interest might well read Lady Lugard's book " A Tropical Dependency," where the beginnings of Islam

in West Africa are fully traced out. There were several well defined streams of immigration from North Africa across the Sahara, and, curiously enough, the expulsion of the Moors from Spain by Ferdinand led to a revival of Mohammedan propaganda in West Africa, and there were large and flourishing Moslem empires, side by side with equally strong Pagan ones, on the Middle Niger from A.D. 1400 onwards.

About one hundred years ago there was a great religious revival among that tribe of mysterious origin, the Fulani, in Northern Nigeria, and under the leadership of one, Osman dan Fodio, a kind of *jihad* was proclaimed, the Hausa States, which had long been Mohammedan, were conquered and a new Fulani dynasty was set up. Soon the Fulanis began to turn their eyes to the powerful and independent Pagan kingdom of Nupe that lay to the south. By means of intrigues they managed to provoke civil war, and ended by seizing the crown and taking possession of the whole country. The Yorubas, whose country lay to the south of the Nupe kingdom on the other bank of the Niger, were then attacked, but though they were unable to hold their northern lands, the Yorubas rallied, and the tide of Fulani conquest was turned back and never penetrated beyond what is now the boundary between Northern and Southern Nigeria.

The only other tribe of importance in Nigeria that professes Islam is that of the Kanuris, or people of Bornu in the extreme east of the protectorate, who received their Mohammedanism at an early date, and who had at one time a large empire, but whose power and influence has long been decadent.

The question that now presents itself to us is, what effect has Islam had on those tribes in Northern Nigeria which have come under its sway, and how far is it responsible for the degree of civilization to which they have attained? In the case of the Hausas and the Kanuris, the two most important nations in Northern Nigeria, their adhesion to Islam took place so long ago, and so much has happened to them both since, that it is almost hopeless to try and trace the influence of Mohammedanism upon them, but the " conversion " of the Nupes

having taken place within the last one hundred years, it ought not to be hard to trace the difference Islam has made.

The Nupe kingdom has a history which goes back some hundreds of years, and is even mentioned by the Arab traveller and historian, Ibn Batuta, in the fifteenth century, as a powerful Pagan kingdom. The Nupes have long been celebrated for their native manufacture of glass bracelets, the secret being handed down from father to son in a kind of family corporation. They are also skilled workers in leather, brass, and dyed grass, and they smelt and work their own iron. They are excellent watermen, and make some of the finest and largest canoes to be found on the Niger. They had an elaborate political system, and their religion was a kind of worship of the powers of nature. No idols were used at all, and their places of worship were made of green boughs of trees, and contained absolutely nothing.

Mohammedanism has introduced no new manufactures, has drenched the country with blood, has destroyed numberless towns and villages, and has, as far as one can learn, distinctly lowered the morals of the people. True, it has introduced a better idea of justice, by creating the office of judge as distinct from that of king, and we must also place to the credit of Islam the beginnings of the idea of education. There are numberless little schools where boys are taught certain passages from the Koran by heart, and a certain number, after long laborious years, learn to read and write Arabic with more or less difficulty. It is also a distinct gain to the people that they have been taught the idea of a life beyond the grave, and of rewards and punishments after this life is over. Connected with this is the ideal of a holy man, one who looks to God alone for reward, though it is more an ideal for abstract admiration than an object for actual effort to attain to.

On the other side must be placed the degradation of womanhood that has followed the introduction of Islam. The average Pagan negro has his own ideas as to the subordination of women, but there is nothing to prevent a woman from rising, by her industry or ability, to high

positions. It is not at all uncommon among Pagans to find a town or village ruled over by a woman, or to find women traders occupying important positions in a town. But Mohammedanism in West Africa changes all this, and woman has a distinctly lower position in a Mohammedan community than she occupies among Pagans.

Closely connected with this, and with the organized system of divorce that Mohammedanism introduces, is the prevalence of immorality in the Mohammedan areas of the country. The Mohammedan towns are terrible hotbeds of disease, while the Pagan tribes are comparatively free from this scourge. Last of all, Mohammedanism cannot escape the onus of having added vastly to the sum of human misery in Nigeria by its relentless and systematic slave-raiding. The selling of captives taken in warfare, and the kidnapping of stray people along the roads used to go on everywhere, but it was the Moslems who, as it were, reduced it to a fine art, and practically made it their great business in life. A favourite saying among the Mohammedan Nupes is : " God has given us the heathen for bread," and slave-raiding was practically their means of living until the British Government came and put it down with a strong hand. A living tribute of men and women was demanded from the surrounding Pagan tribes every year, and if they refused to give it, their country was raided and hundreds were captured. Whole districts have been depopulated, not only by these raids, but by the systematic draining away of all the young and able-bodied people as tribute, year after year, till only the old and infirm were left.

An impartial examination of what Mohammedanism has done for the Nupes would show conclusively that the evil far outweighs the good, and they are only a typical example of others.

Lastly, as to the prospects of Islam and of Christianity in this rapidly advancing country of Northern Nigeria, there is no doubt that the *Pax Britannica* has materially aided the spread of Islam, and this for several reasons.

To begin with, Mohammedanism has been found useful politically by the government, owing to the fact that the Mohammedan states were each united under

one emir or king, through whom it was easy to issue orders or collect taxes, while the Pagan communities were split up under dozens of petty chiefs, none of whom owned allegiance to anyone else, and who had all to be dealt with separately. Most of the big Mohammedan or slave-raiding states (the words are practically synonymous in Nigeria) claimed a kind of shadowy sovereignty over their Pagan neighbours, and often to save themselves trouble, the government has installed a Mohammedan ruler as paramount chief over a large Pagan district to which he had no real claim. In some cases Pagan tribes, which had successfully resisted a Mohammedan town for generations, have found themselves placed under their hereditary enemies, and have been obliged by the British Government to pay taxes through a Moslem overlord. Of course this does not mean more than that the Mohammedan chief is the agent of the government, but not unnaturally the Pagans come to think that the government has a greater regard for the Moslems than for them, and that the road to honour is to be reached by becoming a Moslem.

Another powerful factor in favour of Islam as opposed to Christianity, is the curious attitude of contempt towards native Christians generally adopted by officials, most of whom seem to think that Christianity should be reserved exclusively for Europeans. The average official sees a "mission boy" clothed in a washing jacket and trousers, and he says how unnecessary it all is; he sees a native in his voluminous and filthy garments which are never washed, and are quite unsuited for almost any kind of manual work, and he says "how picturesque!" He is annoyed when he finds that a native, by reason of his being a Christian, can read and write, but he looks with awe and admiration at the native scribe who writes a crabbed Arabic script that can scarcely be read. He will often subscribe to a local mosque, and will attend Mohammedan ceremonies, but would not be seen near a native church for anything. There are some exceptions, but I do not think this is an unfair description of the attitude of the great majority of officials in Nigeria. The result is that the more intelligent of the Moham-

medans think the Briton is ashamed of being a Christian, and the poor native Christian is made to feel that he is a traitor to his race.

The remaining factor in the situation is the easy-going nature of the African, which makes him soon forget injuries. Since their occupation of slave-raiding has gone, many of the Mohammedans have turned to the less lucrative but still profitable occupation of going amongst the Pagans as " doctors " and charm sellers. They settle down in a Pagan town and make charms, consisting of a verse or a few words from the Koran sewn up in tiny leather bags, and then sell these potent talismans as protection against all kinds of ills. Some go as traders, carrying new British goods that the people have never seen, and so little by little a " peaceful penetration " of the Pagan districts is going on.

But, on the other hand, there never was a time when there were so many native Christians in the country, and if only these are true to their principles, a great work for the Kingdom of God may be done. The demand for labour on the new railway, the demand for telegraphists, engineers, clerks, and artizans of all kinds, has led large numbers of native Christians from other parts to come into Northern Nigeria to fill these posts ; as, generally speaking, it is the native Christians all along the coast who are the best educated, most enterprising, and receptive of new ideas. So in almost every important town you visit in Northern Nigeria at present, the postmaster, the government clerks, and probably the sergeant of the police (being the only men who can read and write) are all native Christians. They can hardly be said to have realized their position as witnesses for Christ yet, but some are doing a good work, and the situation is full of promise.

An unworthy attempt has been made lately to stir up public opinion in favour of forbidding missionaries to work in any of the large Mohammedan centres in Northern Nigeria, on the double plea that the people themselves, or rather their rulers, do not want the missionaries, and also on the ground that the presence of the missionaries constitutes a danger to the British Government, as their

work might provoke a religious rising. The first plea that the rulers do not want the missionaries is best answered by the fact that missionaries are, and have been for some years, resident inside four of the walled Mohammedan towns, and there has never been any trouble in any of these places. The other plea, that by allowing Christian missionaries on the invitation of the native rulers, to open schools and dispensaries, and to engage in putting forward the claims of Christianity, we are endangering the safety of our Empire, is surely the extreme either of cowardice or of mental short-sightedness. We cannot hide the fact that we are professedly a Christian nation, governed by a Christian Emperor-King, and that in all the older West African colonies, thousands of Africans, including nearly all the principal men, have become Christians. Why are the Mohammedans of Northern Nigeria to be singled out of all King George's subjects and prevented from even hearing about this religion that has done so much for others of their race? Even on purely political grounds one cannot but have grave doubts of the wisdom of thus helping to consolidate and extend the Mohammedan power in this recently conquered protectorate, when it is an open secret that many of the Mohammedan ruling class would be only too glad to be rid of the British altogether.

Let us trust that religious freedom may never be stifled, but that the Kingdom of God may continue to spread in Northern Nigeria.

J. L. Macintyre.

Bida, N. Nigeria.

ISLAM AND CHRISTIANITY IN ABYSSINIA

——:o:——

(In connexion with this article, we call attention to the Notes on Islam in North Abyssinia, translated by the Rev. F. J. Barny for the April number of our quarterly (Volume i., Number ii., pp. 183, 184). Both articles throw a flood of light upon the Ninth Resolution of the Lucknow Conference, and answer the question in how far we may expect the Abyssinian Church to prove an ally against Islam: "ix. Resolved,

"That in the judgment of this Conference, practical sympathy extended by the Churches we represent to the Coptic and other ancient Churches upon which the Moslem advance presses hard, is of special value at this time. By such expression of sympathy it is possible, we believe, not only to strengthen the faith of those Churches and inspire them with fresh courage, but also to stimulate missionary zeal among their adherents."—Ed.).

Islam was brought to Abyssinia and the Somali country by Mohammed Ahmed Granj, or Gran, as the English renders it. He fought in the region of Wehi Shebeh in the Somali country in 1528, and conquered the Gallia and other people in and around Harrar. At Harrar he mustered all the forces of Islam at his command, attacked the country, destroyed the churches, and ravaged it from end to end. Having conquered Schoa, Gran turned northward to Gondar and Axum. The Empire of Abyssinia was at the point of extinction. But there lived at that time in Abyssinia a Portuguese physician, John Bermudez, who in 1520 followed a Portuguese embassy to Abyssinia and remained there when the embassy left. This Bermudez was sent by the Abyssinian Emperor to Portugal to ask assistance. Pope Paul III. made him Patriarch of Ethiopia, and sent him back with full powers "to do his best to restore order in Abyssinia and win over the Abyssinian Christians to the Roman Catholic allegiance." With him the Portuguese sent Don Christoforo da Gama in command of four hundred and fifty musketeers and six small pieces of artillery. They landed at Massowah, and entered Abyssinia in 1541. "At first da Gama was victorious in all his engagements with Gran, but in 1543 he

met with serious reverses and died from wounds received in an engagement. However, shortly after, his death was avenged by a Portuguese who shot Gran, and the victory of the Portuguese and Abyssinians was complete." After the death of Gran, one of his relatives, Emir Nur, took over the rule of Harrar, became the leader of the Mohammedans, and fought against heathen and Christians. What the Mohammedans did not gain by the sword they gained by social influence. The highway from the coast to the interior of Abyssinia goes *via* Harrar, and the caravans that went to and fro, staying for months in the country to exchange their goods and to collect slaves, had many opportunities to work for the extension of Islam. Trade, kidnapping and slave-raiding, were carried on from the Sudan side by different roads, and from the south-east part of the Galla country the slave trade and merchandise went *via* Magadoxo, Lugh, Kismayu and El Wak. Every Mohammedan trader is also a missionary for Islam. Strange to say, the Abyssinians have cherished rather than hindered the slave-raiding and proselytising Mohammedans. The reason for it is said to be that the Crown has profited by their business, and that many Abyssinians have been engaged in the slave trade themselves, they are unable to export slaves and therefore are glad to have the Arabs do it.

The Mohammedans, to whatever tribe they belong, enjoy full religious liberty, and have in recent years been engaged in connexion with the Customs, being treated in such a way that the common opinion among the people is that they are special friends of the government. They have liberty to spread Islam, to teach and to proselytise. No one has the right to trouble their converts. In addition to the liberty and consideration given to the Arabs by the government, comes this fact. They lay special stress on teaching their pupils religious terms and truths ; they have money, goods and servants, and dress in such garments as draw attention. All this makes the Abyssinians believe that the Arabs are superior to most of their own countrymen.

Abyssinian rule in general favours Islam, and so do

the Abyssinian priests indirectly. The poorer classes—and among the tribes subdued by the Abyssinians there are many poor—are despised by their rulers, burdened with heavy taxes, lack religious liberty, and are troubled by the Abyssinian priests and monks who watch them closely, even dictating what they are to eat and drink every day, on pain of punishment. When the Abyssinian Church laid down the law of fasting, it was promulgated that they should be able to hold out twice as long as Christ did in His forty days fast. They further settled that every Wednesday and Friday should be a fast period, as well as a special period of sixteen days and eighty days before Easter. This period was afterwards abbreviated to sixty days, with a prayer that Christ would forgive them, "as they were unable to carry on the fast more than half the period longer than He did." During the Abyssinian fast, it is permitted to drink coffee, beer, brandy, etc., and to eat bread, fish and vegetables. Only meat, butter, cream, cheese, eggs, milk and oil are forbidden. The fast time, therefore, passes off with comparative ease for the farmers, but is almost death to the nomad who has neither grain nor fish. So great, however, is the fear of the priests and monks that the people even during severe illness dare not taste milk or meat. This severity of fasting is one other reason why they throw themselves into the arms of Islam.

On account of all these reasons, Islam is gaining ground in Abyssinia every day. In Harrar and its neighbourhood, and in the country between Harrar and Schoa, nearly all are Mohammedans. In the latter place and Sayo, the Moslems outnumber the Christians. In Djima and in Gurazi all are Mohammedans. As regards Arussi and Boran, the people dress like Mohammedans, although they are not really Moslems. They are said to do so in order to escape Moslem raids, and that they may travel freely through Moslem parts of the country. At heart they are probably heathen.

Had the Abyssinian Church something better than dead formalism to offer the people, or were others permitted to proclaim the Gospel, the Galla tribes would certainly be won over to the Christian faith, but the

services of the Abyssinian Church offer nothing to those who hunger and thirst after righteousness. Public service is held at night time, just as the services of the Sheban people held at Axum when they offered sacrifice to their idols. The service is characterized by dancing, singing, and beating of drums, but there is no teaching. The singing is in Geez, a language which the people of to-day no longer understand. There are also services in the day time, well attended, but not understood by the people. To read anything from the Bible at these services in Amharic or Galla is not permitted. Attempts have been made again and again, but the fanatic priests and monks apprehend all who do it, bring them before the Coptic bishop, and they are severely punished. They even go so far that the priests and monks, finding a Bible or some other Christian book in the hands of a Mohammedan, will warn him and tell him it is better to remain a Mohammedan than to become such a Christian as the Book speaks about. The Abyssinian Church, therefore, cannot be expected to be a barrier to the spread of Islam. Help must come from some other quarter. There is little hope for a change during the present rule, as is proved by the history of the past and the attitude of the Abyssinians to-day.

We have already mentioned the Portuguese attempt to rescue Abyssinia from Islam. As soon as all danger, however, was past, according to their opinion, the Abyssinians began to wrangle, to ill-treat and imprison the Portuguese. After some time "evil reports were spread by the Ethiopian monks and priests to the effect that the Roman Catholics gave to those who wished to communicate a bit of camel brain, or of a hare, instead of the body of Christ." This report so stirred up the people that the young Emperor, Tasiladas, in 1632, felt strong enough to issue a decree that all the Portuguese should be expelled from his dominions. Some left and escaped massacre; those who remained were killed. "A few months after the death of Susenyos, September, 1632, not a single trace of the Jesuits and their power was to be found throughout the length and breadth of Ethiopia." "In 1711 some Roman Catholic missionaries were settled

at Gondar and were well received. Very soon, however, the Abyssinian monks and priests reported that the bread they gave in the Sacrament was the marrow of dogs and pigs. The Emperor, who befriended them, was poisoned, and in March, 1718, all the missionaries were stoned to death at Gondar, an Ethiopian priest casting the first stone." During the reign of the Emperor Theodore, a number of Germans were sent to Abyssinia by an English society. They translated books into Amharic, and taught the people to read and do industrial work. Nevertheless, they were ill-treated and imprisoned, although finally released after the catastrophe of Magdala, in 1856. In 1865 a Swedish evangelical society sent out missionaries to Abyssinia, but they were compelled to remain on a portion of land at Massowah, which belonged to Egypt. They are still limited to that part of the country which is Italian. During Emperor Menelik's rule, German missionaries came and were at first well received. When rumours of their work, however, came to the ears of Emperor John, he ordered Menelik to expel them. The Emperor's decree was the signal for the Abyssinians to destroy the work which had begun, and a fierce persecution broke out. Some were flogged to death, and others barely escaped with their lives. Among the latter was a learned Abyssinian, named Wube. He was chained hand and foot, dragged across the mountains, and kept a prisoner for nineteen years, when through the influence of prominent men he was finally released. In the spring of 1911 an Abyssinian priest was imprisoned because he refused to worship a picture of the Virgin Mary. He is still under guard. On September 10th, 1911, the Coptic bishop and four other officials imprisoned a whole Sunday school class, which was held in the British and Foreign Bible Society's premises, putting every one in irons, children of seven and nine years not excepted.

If the Abyssinian Church is not awakened, and if liberty is not given to the Word of God, the doom of Abyssinia is sealed and the whole country will fall to Islam.

Adis Abeba, Abyssinia. KARL CEDERQUIST.

MODERN ANTI-TRINITARIANISM AND ISLAM

——:o:——

Missionary work among Mohammedans is beset with many difficulties, which are not encountered in other fields. Missionaries among Moslems have to deal with a fanatical opposition to the Christian faith in God as triune. To speak of God as Father, Son and Holy Spirit, causes in every bigoted Moslem an outburst of hatred, that lies latent in his heart. Taking this into consideration, would it not be better to emphasize the ethical character of Christianity and to leave the obnoxious doctrine of the Trinity severely alone ? If the signs of the times do not deceive us, some missionaries are inclined to answer this question in the affirmative. We would be sorry, indeed, if such a policy should ever prevail. This would involve a compromise, which is impossible for a loyal Christian who believes that Christianity is the religion of the Father, the Son and the Holy Spirit. It would be a calamity if anti-Trinitarian leanings ever obtained a foothold in mission fields among Moslems. Of course, missionaries should make use of common-sense and pedagogical wisdom in presenting the revelation of the triune God to fanatical opponents, but as followers of Jesus Christ they must also have the courage of their convictions.

There have been many anti-Trinitarian movements in the Church of Christ since she began her course. I prefer to call these movements anti-Trinitarian instead of Unitarian, because they are a reaction from the Trinitarian development of the Christian faith. It is true, modern Unitarians look upon their conception of God as an advance upon the traditional Trinitarian development ; their view, they maintain, is more in harmony with culture and science, than our Christian faith in the triune God.

This is a grave mistake ; we also wear a modern dress, although Christianity is old. We believe in progress on the right and safe tracks, but modern Unitarianism is an advance along a wrong road ; it is a descent and not an ascent ; it does not represent progress but rather retrogression. I also prefer the term anti-Trinitarianism to that of Unitarianism, because Christians are, as far as their relation to polytheism is concerned, Unitarians, Monotheists in the true sense of the word. It may be that the unity of God has been placed now and then in the background, but as a rule the Christian Church has always upheld the unity of God. But we protest on behalf of God's unity against an abstract uniformity in God's essence. We adore, as true Theists, the mystery of the Holy Trinity, as revealed to us in the Holy Scriptures, and we also admire the work of the Church in building up the doctrine of the Trinity.

Let men criticize as they will the formulation of this doctrine in the works of Systematic Theology, but let them have reverence for the mystery of the triune God. We cannot comprehend this mystery in its height and depth, its length and breadth ; we apprehend it, however, by faith, and see so much glory and beauty in it that we rejoice and are glad. Our faith in the Father, the Son, and the Holy Spirit, the only true and living God, seems to us so reasonable that no rationalistic attacks upon it can really alarm us. The rationalistic pseudo-Trinity, viz. : God, freedom and immortality, shows the barrenness of any monotheistic view, that is not based upon the Christian doctrine of the Trinity.

We are rich in our Christian faith, we become poor if we enter into a compromise with anti-Trinitarianism in any form. F. C. Baur, the father of the Tübingen School, who cannot be accused of being a friend of traditional orthodoxy, was correct in his statement that Christianity would have lost its character as the universal religion of mankind if Arianism had been triumphant at Nicea. Let us with boldness proclaim it everywhere in the face of anti-Trinitarians of every description, that Theism and faith in the triune God are intimately joined together. We have real communion with God, because in Jesus

Christ we are in blessed relationship with Him. Christ is the way, the truth, and the life, because He is the Son of God.

God created man as a religious being, forming him in His likeness. This endowment gave him an indelible character as God's offspring, which even the deepest degradation of his sinful estate cannot efface. This is the reason why savage tribes still possess a craving after God. How can this communion with God, which alone is eternal life, but which was lost in Adam's fall, be restored to man ?

By a God, perhaps, who in majestic transcendence is enthroned on high, out of the reach of His creatures ? Certainly not. Even if it were possible to be admitted to the court of this heavenly monarch and to have audience with Him for a few moments as Mohammed claimed to have enjoyed, would this be communion ? The deistic conception of God excludes communion with God most rigidly. Or is it, perhaps, possible by a God, who, without being transcendent, is immanent in the monkey as well and in the same manner as in man, God's image bearer ? Such an immanence, wherein as a rule modern Unitarians delight, does not constitute conscious communion between God and man.

Neither Deism nor Pantheism lead us up to God ; the former is cold and unattractive, the latter attractive to a certain extent, but unreal. It is a fact, that the anti-Trinitarian conception of God forces Mohammedans as well as modern Unitarians, as a rule, to vacillate between Deism and Pantheism. No wonder these systems are rather philosophical than theological, hence they share the character of most of the philosophical systems, viz. : to be either deistical or pantheistical, either Kantian or Hegelian.

In Christian Monotheism alone the transcendence and immanence of God are so intimately joined together that the transcendence of God fills us with awe and reverence, which leads us to adoration, while the immanence of this transcendent God binds us to Himself with the cords of love, creating within us filial confidence and devotion. The unity of transcendence and imman-

ence, although it is beyond our comprehension, is more easily understood than the abstract Monotheism of the anti-Trinitarians. When we say that we believe in the triune God, we indicate thereby that we believe in a God who is separated from His creatures, having placed His majesty above the heavens, and who is near them in His Son, who was willing to be His servant, and assumed our nature in order to be obedient unto death. Our God is the living and true God, because there is a divine movement in the eternal inter-relation between the Father, the Son, and the Holy Spirit. The true nature of this inner divine life we cannot comprehend, but it is a reality, which we apprehend by faith. In the works of God, *ad extra*, this life of God is clearly manifested. The Father is the source of everything, the Son reveals the Father's footsteps in creation, and the Holy Spirit changes the chaos into a wonderful cosmos. This life of God, which truly is immutable but by no means immovable, guarantees us our communion with Him, who is the life of His creatures. And applied to the sinful condition of mankind, we have approach to God the Creator *through* the Son, who not only reveals Him as our Father but who also dies to save us, in the Holy Spirit, who by indwelling in us completes and perfects our communion with the triune God.

We repeat that the Holy Trinity is a mystery, but it is a mystery which secures to us not only a pure theology, but also a joyful and active religion, and this is not a speculation or poetical conception, but a positive reality. Rationalism has no place in it, but it is thoroughly rational. Truly, there is communion with God, because He is triune in His unity. To know this God, who is the only true and living God, is eternal life, because He unites us to Himself in Jesus Christ, whom He has sent, and who as the Logos became the Son of man and the Lamb of God. Away with that abstract unity which is the unity of a stone. I have often thought that the stone in the Kaaba at Mecca, which the pilgrims kiss, is a fit symbol of the Moslem Allah How oppressive this abstract unity of God must feel when the soul longs for real communion with its Maker. Some one has said, if

the *locus de Deo* is wrong, then the whole system goes wrong with it. It influences the doctrine of man in his integrity as well as in his sinful condition ; and especially is the doctrine of salvation obscured, when there is no place for a divine Saviour. It sometimes seems that we are not always conscious of how great the treasure is, that we have in faith in the triune God.

Let us beware of compromises with Mohammedanism. Let us uphold the banner of Christianity, notwithstanding all the enmity of the Moslem world against it. " Let us look to Jesus, the author and finisher of our faith, who, for the joy that was set before Him, endured the cross and despised the shame." If we are unwilling to preach to the followers of Islam the truth, nothing but the truth and the full truth, it would be better to give up the evangelization of the Moslem world and to leave the field to modern Unitarians, who soon would find out their affinity with the followers of Mohammed in the doctrine of God, and be convinced that they have nothing to give to hungry and thirsty souls who long for righteousness. Cultured Unitarianism has a hopeless task to perform in grappling with the fanatical Unitarianism of superstitious Moslems. The testimony of history is not at all favourable to Unitarianism as a missionary agency. In Ulfila's days Arians had succeeded in establishing Unitarianism among the Goths, and it seemed for a time as if Arianism were to gain the day, in a considerable part of Europe at least. But Arianism has vanished as snow and ice in spring. The Unitarian churches established in those days have left no vestige behind them. They exerted no influence on the nations among whom they dwelt, and of missionary enterprises undertaken by them hardly anything is known.

And who were the great missionaries during the critical period of the migration of the peoples ? They came from Britain, and belonged either to the Catholic or the Culdean Churches. They had their differences and quarrels, yet they were to a man believers in the triune God. By them the continent of Europe was evangelized. Their enterprises were blessed, and their work was by no means ephemeral. Their methods

of work were imperfect, their faith in the Father, the Son, and the Holy Ghost, was strong and active. That the Churches of the Middle Ages were not entirely uprooted during all the upheavals and catastrophes of those dark days, that they were able not only to keep their own faith but also to spread faith in regions beyond the civilized world of that day, they certainly owed to their firm belief in Christ as the Son of God, which virtually is belief in the triune God.

Allow me to draw your attention also to the detrimental influence Unitarianism has exercised on missions during the reign of the Rationalism of the eighteenth century. Pietists and Moravian brethren had begun a fine missionary work, the former in India and the latter in West India and other fields. The University of Halle, where Franke taught in the spirit of Spencer, was the centre of pietistical missionary enterprises. The beginnings were grand, and promised much for the future. Ziegenbalg, Schwartz and Pluetschau were very much blessed in their work. It seemed as if India was to turn to Christ and to surrender to Him. But, alas! this was not to be. Pietism, with all its extravagances, yielded to the illumination; and Halle, strange to say, became the citadel of a dry and cold Rationalism, which discarded the revelation of God in the Holy Scriptures and with it the doctrine of the Trinity, in order to establish a kind of deistical natural religion. The missionaries, who were then in the field, joined the ranks of the Rationalists, and they soon found out that there was no work for them to do. They left the field, and the promising beginning ended in complete failure. The modern Unitarianism of Rationalism acted as a night frost does upon vegetation. At the same time the missionary efforts of the Moravian brethren continued to grow and flourish. Their theological conception of the doctrine of the Trinity was possibly crude, still their faith in the Godhead of the Son of God was strong and full of devotion. And this soteriological aspect of the doctrine certainly is the core of the matter.

There is really no place for Unitarians in the mission field. Ethics divorced from faith in the triune God is no

lever to lift up sinful men from their lost condition. They need the Father in heaven, who sends down from thence His Son as His servant to rescue them from perdition, objectively through His atoning work and subjectively through the application of this work through the Holy Spirit, whereby they learn to apprehend it by faith in Jesus Christ. Trinitarian Christian workmen, full of the Holy Spirit, are the only ones who have reason to expect success in their work anywhere, and especially among Moslems.

Unitarians may succeed in extending Western culture, but people are not saved by culture. Cultured Moslems, stripped of their fanaticism and superstition, remain what they were—enemies of the cross of Christ and of the doctrine of the Trinity. And if their hatred turns into indifference, they are, perhaps, further away from the kingdom of God than their co-religionists were in their former condition.

NICHOLAS M. STEFFENS.

Holland, Mich, U.S.A.

"THE BOOK" OF THE "PEOPLE OF THE BOOK"

——:o:——

It is well-known that the Koran abounds in references to "the People of the Book."* From the context in each case it is clear that the author thereby wished to denote the Jews specially, but also in a less degree that he associated the Christians too with them in the title. After the Moslem conquest of Persia, the Zoroastrians endeavoured in some measure to shelter themselves also under that appellation, for the "People of the Book" had the privilege of choosing between embracing Islam on the one hand, and being compelled to pay "the *jizyah*-tax out of hand and be brought low" on the other, while all other religious communities had the sword to dread. So far for "the People of the Book." But now comes the question: What was "the Book" itself so often mentioned in the Koran, both in connexion with Jews and Christians, and also in some measure independently?

In passing it may be mentioned that occasionally this title of "the Book" is given to the Koran itself. Thus in Surah iii., 2, we read: "In †truth hath He sent down to thee 'the Book,' which confirmeth those which precede it: for He had sent down the Law and the Evangel aforetime as man's guidance; and (now) hath He sent down the Furqân." But this title, "The Book," is given to the Koran comparatively rarely, and only (1) as being a continuation of previous inspired works, (2) as professing to come from the same Divine Author, and (3) as "confirming what preceded it" of "the Book": it being evidently Mohammed's conviction that what he taught in the Koran was in complete accordance with "the Book" then in the hands of "the People of

* Cf., Surahs iii., 68, 109, 198; iv., 157; xxix., 45, etc., etc.

† Throughout this article, the quotations from the Koran are given in Rodwell's version.

the Book." The latter title is never given to Moslems in the Koran. Hence we return to our question: What is "the Book" mentioned or referred to in the Koran, from which "the People of the Book" derive this appellation?

It has generally been held that it is undoubtedly the Bible, and strong arguments have been adduced in favour of this view. But in the "Mélanges de la Faculté orientale" (Beyrout, Tome iv., pp. 33-56) the eminent Arabic scholar, P. L. Cheikho, S.J., in an article of which an English translation appeared in THE MOSLEM WORLD of January last, takes a different view. He brings evidence in support of his contention (if we understand him aright) that the Tourat, Injil and Zaboor, mentioned in the Koran as parts of "the Book," are not identical with the Pentateuch, Gospel and Psalms, as we have them, but "are altogether different books." He proceeds to inquire, "What are these 'Rolls of Abraham and Moses' referred to in the Koran, when Mohammed says, 'Verily this is in the early records, the records of Abraham and Moses,' and do we possess any remnant?"

This latter question is doubtless of interest, and I have dealt with it, as far as the "Records (*As Suhuf*)‡ of Abraham" are concerned, in "The Original Sources of the Qur'ân," and in an appendix to "The Religion of the Crescent." It is there pointed out that in what Tradition tells of Mohammed's "Night Journey" and what he saw as he passed through the Heavens, as well as in some other particulars, there is much to remind us of the apocryphal "Testament of Abraham." Any further light which can be thrown on this subject will be welcomed by all students of Islam. But this is distinct from the question of "the Book," for the "Records of Abraham" do not seem to be mentioned in the Koran as parts of "the Book," while the Tourat, the Injil and the Zaboor, are often referred to as such. Moreover, in the later parts of the Koran, Mohammed ceased to refer to the "Records of Abraham," possibly because he found that neither Jews nor Christians considered them genuine or as parts of "the Book."

‡ Surah, lxxxvii., 19.

The author of the article to which we have referred holds that Mohammed "had never heard of the entire Bible," and states that certain later Arabic writers give quotations from a work which they call the Tourat of Moses, which quotations bear no resemblance whatever to the genuine Pentateuch. He says the same about later Arabic quotations supposed to be from the Zaboor, but adds regarding the latter book that "Mohammed speaks about it, but we do not find anything in the Koran of its contents, not even a single passage." Now, it is very desirable indeed that any apocryphal Arabic work that may exist under the title of the "Zaboor" should be published and studied, but no such book can possibly be the work referred to in the Koran, for the simple reason that we *do find* in the Koran an actual quotation from the Zaboor, and that quotation is in the Psalms. Thus in Surah xxi., 105, we read: "And now, since the Law (*Tourat*) was given, have We written in the Psalms (*Zaboor*) that 'My servants, the righteous, shall inherit the earth.'" This is a direct and unmistakable quotation from Psalm xxxvii., 29, "The just shall inherit the earth." Surely no clearer proof could be desired that the book styled the Psalms (*Zaboor*) in the Koran is the Biblical Psalter, especially when we remember that the Koran elsewhere associates the Zaboor with David, *e.g.*, in Surah xvii., 57, "The Book of Psalms (*Zaboor*) We gave to David." A less evident quotation, but an unmistakable reference to Psalm cxlviii., 9, 10, is found in Surah xxxiv., 10: "On David bestowed We from Ourself a special boon:—'O mountains, repeat ye (the praises of God) with him, and ye birds'": and similarly it is said of David in Surah xxxviii., 17, "Lo, we constrained the mountains to join with him in lauds at even and at sunrise."

The fact that the *apocryphal* Arabic, Zaboor agrees with the Koran in the sensual view of Paradise which it contains is a proof that it is a Mohammedan forgery: for no known Jewish apocryphal work describes Paradise in any such way. The Talmud's account of the final eating of Leviathan cannot be said to be an exception to this.

M. Cheikho says that the Gospel (*Inǰîl*) of which the Koran speaks cannot be one of the canonical Gospels. He thinks it should probably be identified with the Protevangelion of James, or with some other extant or lost apocryphal Gospel. But the quotations *from later Arabic writers and not from the Koran*, which he adduces do not prove this to the full, though (as is shewn in "The Original Sources of the Qur'ân") undoubtedly the Apocryphal Gospels have left far more trace on the Koran than have the genuine ones. Mohammed's knowledge of the New Testament was much slighter than of the Old, yet there are undoubted references to it. For example, in Surah vii., 38, we read: "Verily, they who charge Our signs with falsehood and turn away from them in their pride, Heaven's gates shall not be opened to them, nor shall they enter Paradise *until the camel passeth through the eye of the needle*" (cf. Matt. xix., 24; Mark x., 25; Luke xviii., 25.). This quotation is unmistakable, and no similar passage in any Apocryphal Gospel is known from which it could have been taken. Hardly less significant is the reference to Christ as "The Word of God" (Surah iii., 40; iv. 169), the *Kalimatu 'llâh*, representing *St. John's* distinctive ὁ Λόγος τοῦ Θεοῦ. Again, there can be little doubt that the promise of the Paraclete is intended to be referred to by what is said of our Lord's supposed prophecy of Mohammed in Surah lxi., 6: "And (remember) when Jesus the son of Mary said, 'O children of Israel, of a truth I am God's apostle to you to confirm the Law which was given before Me, and to announce an Apostle that shall come after Me, whose name shall be Ahmad.'" Here Mohammed has been misled into fancying that Παράκλητος (cf. John xvi., 7, etc.) was equivalent to περικλυτός, which latter (*if* it occurred in the Gospel, which is not the case) might, not quite erroneously, have been rendered by Ahmad.

But if we turn to the direct evidence in proof that, though deluded into fancying that Rabbinical tales and the fables contained in the Testament of Abraham and the Apocryphal Gospels were really contained in the Jewish and Christian canonical Scriptures, Mohammed nevertheless (1) knew of the existence of the Holy

Scriptures of both Testaments, and (2) fully intended to refer to them, this evidence is sufficiently clear. In the first place *Al Kitâb*, "the Book," is a clear reference to "the Bible." Then, again, we find that the parts of "the Book" are mentioned as the *Taurât* (which is the Arabic way of writing the *Tôrâh*, the Hebrew name of the Pentateuch), the *Zaboor* (Psalms), and the *Injîl*. The latter word is not genuine Arabic, but is an attempt to reproduce the Greek Εὐαγγέλιον, deprived of its termination. That the books of the Old Testament are referred to by the first and second names is clear also from the fact that a whole string of Hebrew and Aramaic words occur in the Koran, words which have ever since puzzled Mohammedan commentators. This shews that Mohammed was not quoting from some apocryphal *Arabic* books bearing the same names. He speaks repeatedly of the Tourat and Zaboor as in the hands of the Jews of his own time, and the Injîl as in those of the Christians (cf. Surahs v., 47, 72; ii., 107; x., 94; vii., 168; iii., 22, 87; and Baizâwî's commentary.). Now, however much influence Talmudical fables and Apocryphal Gospels may have exercised over the minds of ignorant Jews and Christians respectively in Arabia in Mohammed's time, no one would venture to contend that any of these had been *substituted* for the canonical books, and had actually taken their names. One cannot imagine a Jewish community adopting another book in place of the Pentateuch and *calling it the Tôrâh*.

Again, there is a quotation—one at least—from the *Taurât* in the Koran, taken from the Pentateuch, which is thus identified with the book that Mohammed is quoting. The passage in question is, "Life for life, eye for eye, tooth for tooth, hand for hand, foot for foot" (Ex. xxi., 23, 24; cf. Deut. xix., 21). To this the Koran refers thus: "Verily, We have sent down the Law (*Taurât*) . . . And therein have We enacted for them, 'Life for life, an eye for an eye, and nose for nose, and ear for ear, and tooth for tooth, and for wounds retaliation'" (Surah v., 48, 49). Many of the stories in the Koran, as, for instance, that of Joseph, are directly taken

from the Old Testament, though they shew traces of Talmudic additions as well as blunders made by Mohammed himself through some confusion of mind. Thus, for instance, the Koran says that *Haman* was Pharaoh's *wazîr*, evidently confounding Pharaoh with Ahasuerus. Two different kings are thus confused with one another, but both are Old Testament characters, as is Haman. Again, an undoubted reference to the Pentateuch is found in Surah iii., 87, where what is said, "All food was allowed to the Children of Israel, except what Jacob forbad himself ere the Law was sent down," requires for its explanation a knowledge of Genesis xxxii., 22-32, where it is stated that, after Jacob had received the name of Israel from God, his descendants deemed it forbidden them to eat "the sinew of the hip which is upon the hollow of the thigh" (R.V.).

The Jews then divided, and still divide, the Old Testament into three parts—the Law, the Prophets, and the Psalms or Hagiographa (cf. Luke xxiv., 44). This division can be traced back to about B.C. 130. We have seen that the Koran names and quotes "the Law" and "the Psalms" under those very titles. But we have signs that the existence of the other division, the Prophetical books, was known to Mohammed, for the Old Testament Prophets are often referred to as such collectively (besides being in many cases, *e.g.*, in Jonah's, named separately). Thus in Surahs ii., 130, and iii., 78, we have the words: "We believe in God, and that which hath been sent down to us, and that which hath been sent down to Abraham and Ismael and Isaac and Jacob and the tribes, and that which hath been given to Moses and to Jesus, and *that which was given to the Prophets from their Lord.*" Thus all three divisions of the Old Testament are distinctly mentioned by name in the Koran.

By the Injîl or Gospel, the Koran very probably refers to the whole of the New Testament, since Christians then and now often use "the Gospel" in that sense, being justified by Mark xiii., 10, in doing so. In any case both the Gospel and the Epistles,—if we divide the New Testament into these parts,—are quoted by Mohammed. One or two instances of this in connexion

with the Gospel have already been noted. For any reference to the Epistles we have less evidence and only that of Tradition, but it seems to be generally admitted by Moslems that Mohammed once quoted 1 Cor. ii., 9, as an inspired dictum. This rests upon the *Mishkâtu'l Masâbîh* (p. 487 of the edition of A.H., 1297), where, in the first section of the book on "The Description of Paradise and its People," Mohammed is reported to have spoken thus: "God Most High hath said, 'I have prepared for My servants the righteous what eye hath not seen, nor ear heard, neither hath it occurred to the heart of humanity.'"

It thus appears that Mohammed refers to all three of the main divisions of the Old Testament and both divisions of the New. Not only so, but "the Book" is always spoken of most respectfully. Among the titles given it, are: The Word of God (Surah ii., 70), the *Furqân* (Surahs ii., 50; xxi., 49), a Light and a Reminder (*passim*), and the Book of God (Surah ii., 95,—thus Baizâwî and the two Jalâls explain the verse,—cf. Surah iii., 22, and Surah v., 48). The Koran itself is several times stated to have been "sent down" for the purpose of "confirming" the Bible (Surahs iii., 2; ii., 38; v., 52).

We have given only an epitome of the evidence which proves that undoubtedly "the Book" of "the People of the Book" is intended in the Koran to denote the Bible, that is the canonical Scriptures of the Old and New Testaments. No reference whatever seems to occur to the Old Testament Apocrypha, and this cannot be wondered at when we remember that these books were never declared to be part of the Bible until the Council of Trent made that unscholarly assertion. The Koran undoubtedly shews how little of the Bible Mohammed knew, and how often he fancied that Rabbinical fables and tales which he heard orally from ignorant Christians were parts of "the Book." But this renders the old conclusion not one whit the less certain, that "the Book" in the Koran, spoken of as in the hands of "the People of the Book," denotes our canonical Scriptures.

Bedford. W. St. Clair Tisdall.

"THE WAY" OF A MOHAMMEDAN MYSTIC

—:o:—

THE Sûfis are the Mystics of Islam, and Sûfism is, historically, the mystical side of Mohammedanism. Originally it was a mere protest against the worldliness and irreligiousness which material success had imported into Islam, and consisted in little more than an insistence on and a multiplication of religious exercises, with a view to drawing near unto Allah. Later on, as the connexion between Islam and the Middle East became more and more important, and Christian, Persian and Indian mystical influences sought admission to the world of Moslem thought, it was the Sûfis who mainly opened to them the door, and, through the natural affinity of the mystically minded all the world over, afforded a home to the new ideas. Under their influence, Mohammedan Mysticism became more doctrinal and systematic, and, in part, more esoteric. Its tenets, its methods, and its ritual became alike more elaborate, and its consistency with the Sunnite system of theology and practice became for a time open to question.

To two men, more than any other, el-Qushairi (d. 465 A.H.) and el-Ghazzali (d. 505), Islam owes the standardising of Sûfism in its relation to Sunnite orthodoxy. They in the first place gave it, for good and all, a distinct *locus standi* in Islam, and by precept and example showed how far it could go without slipping into Pantheism and becoming a mere esoteric Gnosticism or Theosophy within the Islamic community.

It may, however, be asserted with some confidence that both before and after the era of these men there was an Extreme Left in Sûfism, which did, unconsciously or perhaps consciously, tremble on the line or slip over it,—men for whom the gnostic and theosophical influences, which were existent in the early days of Islam no less than they were in the days before and after the birth of Christianity, proved too strong. But it would always

have been very difficult to distinguish this Left-wing from the Left-centre, and next to impossible to draw a line separating the two; the fact being that most of those who were nearest that line would have been wholly unable to define their own position, while those who were aware that they had passed beyond it would keep the fact entirely to themselves.

And such, it may be hazarded, is still the case. Sûfism to-day also has its Left, its Centre, and its Right. But the Left-wing is not the typical group. That is the important thing to remember.

The object of this paper, however, is by no means to give a history of, or to write an essay on Sûfism. For that we must wait for Dr. Nicholson's forthcoming history of Sûfism, which all orientalists are awaiting with so much interest. The object of the present paper is merely to contribute a piece of living material to the study of Sûfism, in the shape of a true record of certain conversations held by the writer with two Sûfis of a very advanced type. And the purpose of the foregoing remarks has been merely to warn the reader that the following narrative is not necessarily to be taken as typical of all Sûfism, nor even (for aught we know) of the Sûfism of all Rifâ'ite darwîshes (dervishes), though one of these two men had been the sheikh, or superior, of a Rifâ'ite monastery in Bulgarian-speaking Turkey. It may be, on the contrary, hazarded that here we have an esoteric Sûfism of an extreme type. Only further research can show how far these doctrines are typical of all Left-wing Sûfism; also, how far they are a real part of advanced Rifâ'ism: that is to say, whether they represent an unessential and untypical development of that "Way" (*tarîqa*), or whether we have here an unveiling of the advanced doctrine of that "Way," a doctrine of which the lower grades are entirely ignorant; just as, it is said, modern Freemasonry carries its initiates in its higher grades to ideas of which novices, and still more outsiders, have no notion whatever.

The strange history of the two brothers, who supplied the writer with this material, cannot be given in detail here. One of them, Mohammed Nasîmi, had developed

along the line of study and reading rather than through the praxis of Mysticism. But the elder brother, Ahmad Kashshâf, had been a "practising" dervish of an advanced type. It must suffice to say here that they were Sûfis and sons of a Sûfi; that they were disciplined to "the Way" from very childhood; that they entered its novitiate at an early age, and that the elder brother at least, passed rapidly through its degrees and stages, so that for years he was head of a Sûfi monastery* in Turkey, a dervish and the spiritual director of dervishes, and a man widely known in those regions as a saint, and one possessed of a saint's virtues and powers; that his levelling Mysticism caused him to pass, with his younger brother, beyond Islam altogether, and to seek in some other way a place where the soul is free. In the course of many conversations with the writer, those reminiscences were communicated. They are far from being complete, still further from being exhaustive. They are even fragmentary. But they are authentic, and possibly their very fragmentariness may suggest the living, personal experience which lay behind them, and thus impart to them an interest and vividness which are often somewhat to seek in more systematized accounts.†

What leads to the Mystic Life.

Sûfis are recruited in various ways; for a man is not born, but becomes, a Sûfi. In the great el-Ghazzali's case, for example, the determining cause was the temporary collapse of his traditional faith and his dissatisfaction with his own moral condition. These two things drove him to search where a credible faith and a personal religious experience could be found; and Mysticism supplied both demands. He became, in fact, a dervish. Others, said Sheikh Ahmad, the Dervish-become-Christian

* Or more properly fraternity-house, for the word monastery suggests *celibacy*, which has no essential place in Sûfism. Residents at a *takiya* are either unmarried or, if married, are living apart from their wives as long as they reside there.

† Similarly, we cannot in this article touch upon the missionary aspect of this subject. The relation of Moslem Sûfism to Christian evangelism is a subject which calls for a far more complete treatment than it has received.

who has already been mentioned, enter the Sûfi life through disappointment in love. Passion for a woman awakes in them the desire to love Allah, with a love which having the Infinite for its object, will receive real satisfaction. Sometimes this earthly love is lawful, sometimes sinful. It matters not, for in both cases the same longing is aroused which drives to Allah. Sometimes, too, it may be a passionate love for a youth.

In Ahmad's own case it was none of these things, but rather the circumstance that he was the son of a Sûfi father, and was from infancy trained, as a matter of course, in the Sûfistic life. That all this, however, need not necessarily have led to his becoming a professed Sûfi is shown by the fact that his younger brother, Nasîmi, developed on rather different lines, as has been already mentioned.* Even as children of four years they were taught to practise the *Dhikr*—the incessant "making mention" of the Name of Allah. They seem never to have played childhood's games: all their lives passed either in study or in "mentioning" the Name of Allah. When the neighbours rebuked the father, and said: "It is not good for such young children to be given up to these things," he replied: "No harm can come from exceeding in the mentioning of Allah" (*el-ifrât fi dhikri-llâh*).

First Steps.

When a man aspires to enter the profession of regular Sûfism, he presents himself to the sheikh, or superior, of one of the many dervish orders, who examines his spiritual condition and attainments, satisfies himself of his sincerity, and gives him preliminary counsel and advice. "You are the corpse," he says, "and I the washer of the corpse. You are a garden, I the gardener." He thus undertakes to yield himself wholly and blindly to the spiritual direction of the sheikh, and with him as guide enter on the Mystic Way. He enters the monastery (*takîya*), and lives a life according to rule: for he needs three things, "Time, Place, Brethren."†

* The two brothers have always been inseparable. The following study owes almost as much to the one as to the other.

† *Al-zamân wal-makân wal-ikhwân.*

Some of those preliminary directions are of the following sort :—

"Keep the commands of Allah and abstain from the things prohibited."

"Leave all that differs from the Law (*sharî'a*) and the Way" (*tarîq, tarîqa*).

"Be constant in religion and keep Allah's covenant" (*'ahd*).

"In the Way and the Law become learned."

"Look not on the faults of others."

"Supply the needs of the needy with justice and mercy."

"Leave all evil and blamable ways."

"Obey the directions and commands of the sheikh."

"Tell the truth ever and do not lie."

"Think of nought but the Law, the Way, the Knowledge, and the Reality."*

And thus the aspirant (*el-murîd*) enters on the Way of the order he has chosen. In the case of Ahmad it was the Way of the Rifa'îya dervishes,—one of the most famous of all the orders.

It is a Way with sevenfold Halts or Stages† (*maqâmât*). The passing from stage to stage is entirely at the discretion of the superior (*sheikh*), who judges of the aspirant's aptitude and progress by what he observes of his conduct and experiences. As he confides all to the superior,—his dreams, his experiences, his character, his faults,—the sheikh is able to judge of his fitness to be, or not to be, promoted to the next Stage in the Way.

The Discipline of a Mystic.

Before entering on an exposition of these Seven Stages, it will be well here to gather up some of the practice that is common to all, or at least the earlier ones.

We have already mentioned the habit of confessing

* These four terms have a special significance, which we shall see shortly.

† The Nakshabandi Way, for example, has but four stages ; and we shall see that the last three of the Rifâ'ite seven are but expansions of the fourth.

all things to the sheikh. It is this that enables him both to judge of the aspirant's spiritual condition, and also to prescribe for him spiritually. The aspirants invariably have dreams,* and these the sheikh interprets, and judges by them of their state. Sometimes they seem to be fighting with animals. This is a sign that they are still in the lower Stages, before true knowledge has come to the soul. A cat is the sign of hypocrisy; a fox of deceit. Or they see fire, or water; and these, too, have their interpretation.†

At first the aspirant depends much on the sheikh, and calls up his image much at the *Dhikr*, so as to make a way from heart to heart. This is called "losing the self in the sheikh" (*el-fanâ'u fish-Shaykh*): that he may thus have mediated to him the way to "losing the self in Allah" (*el-fanâ'u fillâh*).

In the earlier Instructions given by the sheikh, his moral precepts are most detailed, and go into the smallest particulars of life. Further, he tells them that Hell (Jahannam) is *now* about men; and that the Sûfistic life is the way whereby they may now and here enter Paradise, the Janna of the *heart*. He describes some of the ecstatic experiences and inflames their desire to know them: the seeing of the coloured lights, ecstasy, self-loss in Allah.

The spiritual exercise (*riyâda*) is often very severe, though not all the orders prescribe this severity. Some sheikhs prescribe fasting, little sleep, silence.

Sometimes he will prescribe the exceptional, or occasional, exercise of the Forty Days (*el-arba'în*), the Retreat (*khalwa*). The aspirant is ordered to a tiny cell, which is quite dark, and which is so small that one can neither stand nor lie at length in it. In this cell he sits for forty days and forty nights, coming forth only to take part in the spiritual exercises of the community. At night he does not lie down, but sleeps as he sits at prayer. His occupation during this retreat is the *Dhikr*.

* In this, as in many other curious details, the reader is reminded that the writer is simply setting down what his Sûfi informant told him.

† See Ghazzali—Mishkât el Anwâr, p. 31, 32 (Cairo edition).

The Dhikr.

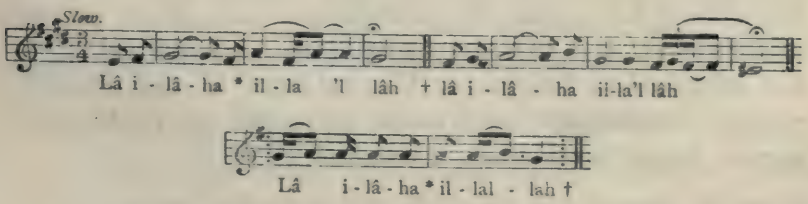
At the prayer of the Order, on Friday, in the mosque of the *takiya*, the usual Moslem prayer prescribed by the Law (*sharî'a*) is first performed. Then the *Dhikr* follows. The sheikh now comes forward and is the leader (*imâm*). He faces the niche that points to Mecca; behind him, in a row, stand the advanced initiates (*nuqabâ*), with the standard-bearers ('*alamdâr*'s), holding the standard of the order on their right and left. Behind this row, in a semi-circle, stand the aspirants (*murîdûn*), and in the space between the semi-circle and the row are set twelve lighted candles.

The sheikh faces round to the worshippers. The *nuqabâ* and the *muridûn* prostrate themselves and kiss the floor; and the *Dhikr* begins.

To describe a *Dhikr* is wholly impossible here. It has an elaborate ritual, long prayers with innumerable repetitions and refrains. The object is to produce ecstasy. The "witness" (*shahâda*) *Lâ ilâha illa-llâh* is chanted* perhaps three or four hundred times, accelerando to prestissimo, until, it may be, a rapture (*gadhba*) is produced: to one thus ecstasized, fire seems to stream from his mouth, coloured lights fill his vision, he forgets himself and his neighbours; Allah becomes all. This is the entranced State (*hâl*); Passion ('*ushk*); Revelation

*Two Chants to the "Witness" of Islam.

Here are the notes of two such chants sung by Sheikh Ahmad to the writer.



* At these words ("There is no God") the head is jerked down towards the *left* shoulder (as expressive of negation).

† At these words ("save Allah") the head is jerked down towards the *righi* shoulder (as expressive of affirmation).

(*Kashf*)†; Ecstasy (*Wajd*); Losing of the Self (*Fanâ*); Union (*Jam'*).

At such times the ecstatic, in virtue of his State, and invoking the merit of the founder, Ahmad El Rifâ'î, will stab himself with a dagger, and it passes in and out without doing harm: he will handle fire, and the fire loses its heat and does no hurt. If he drinks a deadly thing, it has no effect. "Verily to find the signs promised to believers in Mark's Gospel, in these days it is to the Sûfi's thou must go" (*sic* Sheikh Ahmad).

Often an access of ecstasy produces total physical unconsciousness, for the aspirant is lost to the world and is immersed in the spiritual world and in Allah. From this State only the sheikh can, according to his merit, bring him back. This he does by having the rigid body laid before him, and addressing to it an awaking-charm. Thereupon the soul of the aspirant returns to him and he comes back to himself.

The Sevenfold Way.

With regard to the Seven Stages into which the Way of a dervish in the Rifâ'ite and some other orders is divided, some preliminary considerations must be noticed here. Their origin goes back, of course, far beyond Islam,—to Neo-Platonism, to Gnosticism, to those common sources of oriental Mysticism, whether Indian or Persian, from which have sprung the various Heathen, Jewish, Christian, or Mohammedan Mysticism, Mysteries, Gnosticisms, or Theosophies from before the Christian era to this day. Their source is, therefore, really one,—the dark womb of obliterating Oriental Pantheism. But their historical *manifestations*, with their several adaptations, are bafflingly numerous and intricate. In the adaptation before us, the attempt to use *Mohammedan* terminology, and make as much use of Mohammedan ideas as possible, is evident.

Traces of Ancient Cosmology or Astrology in the Sevenfold Way.

The sevenfold journey of the soul at once takes us

† In the literal meaning—re-velation, taking away the veil.

back to the old cosmology, as old as the Babylonians and it may be older, as young as Dante and it may be younger; according to which the earth, the gross sphere of matter, is encircled by the seven-fold planetary spheres (*falak, aflâk*) of the Moon, Mercury, Venus, Sun, Mars, Jupiter, and Saturn; beyond which are the Fixed Stars; and beyond which again the world of the absolute Real (*el-Haqq*). The Seven Stages of the Way are, indeed, actually related to the Seven Spheres, in the Rifâ'ite ritual, but it is only right to say that the old cosmological or astrological significance seems to have been almost entirely lost. Sheikh Ahmad, at least, seemed unable to expound the significance of the various identifications of Stage and Sphere (*maqâm* and *falak*) though he was aware of course that the *order* of the said Stages corresponded to that of the Seven Planets, according to their proximity to the earth (as supposed in the pre-Copernican systems). His mental picture of the soul's progress seemed to be, not so much an upward flight through the enveloping spheres to the infinite spirit-world, beyond the Seventh Heaven, as an *inward* journey from the exile of the circumference to the communion at the centre, where the soul rests in Reality (*Haqîqa*), the fourth of the four* main Stages from which the Seven have been expanded. These four are THE LAW (*el-Sharî'a*), Stages 1 and 2; THE WAY (*el-Tarîqa*), Stages 3 and 4; THE KNOWLEDGE ('Gnosis') (*el-Ma'rifa*), Stages 5 and 6; and THE REALITY (*el-Haqîqa*), Stage 7. In the diagram with which he represented these, Reality was at the *centre* ("*lubb*"), not the circumference.

The same Gnostic traits are discernible in the Doctrine of the Seventy Thousand Veils, to which the reader's attention must for a moment be directed.

TRACES OF GNOSTICISM IN THE SEVENFOLD WAY.

Seventy Thousand Veils (*hijâb, hujub*) separate Allah, the One Reality, from the world of matter and of sense. And every soul passes before his birth through these

* *Four* is also a mystic number, signifying the Four Corners of the Earth, the Four Elements, etc. *Seven* is related to the Planet Spheres. *Twelve* to the Zodiacal signs.

seventy thousand. The inner half of these are veils of light (*hujub nûryîa*): the outer half, veils of darkness (*hujub zulmiya*). For every one of the veils of light passed through, in this journey towards birth, the soul puts off a divine (*ilâhi*) quality: and for every one of the dark veils, it puts *on* an earthy quality. Thus the child is born *weeping*, for the soul knows its separation from Allah, the One Reality. And when the child cries in its sleep, it is because the soul remembers something of what it has lost. Otherwise, the passage through the veils has brought with it forgetfulness (*nisyân*): and for this reason man is called *insân*. He is now, as it were, in prison in his body, separated by these thick curtains from Allah.

But the whole purpose of Sûfism, the Way of the dervish, is to give to him an escape from this prison, an apocalpyse of the Seventy Thousand Veils, a recovery of the original unity with The One, *while still in this body.* The body is not to be put off; it is to be refined (*talattaf**), and made spiritual,—a help and not a hindrance to the spirit (*rûh*). It is like a metal that has to be refined by fire and transmuted. And the sheikh tells the aspirant that he has the secret of this transmutation. "We shall throw you into the fire of Spiritual Passion (*'ushq*)," he says, "and you will emerge refined. And the fuel that feeds that flame is the *Dhikr.*"† For every Stage (*maqâm*) traversed in this return journey to Allah, then, ten thousand of the Veils are apocalypted (*kashf*).

Early Experiences of the Mystic.

But the aspirant has been warned that these early stages are the stages where patience (*sabr*) is above all necessary; for these are the Dark Veils. The stages of The Law are verily a husk, a bitter husk that has to be broken through. It is the stage of repentance. It was at this stage (of The Law) that the Banu Isrâ'îl (Israelites)

* Original meaning of *latîf*, fine.

† We have already said that *Dhikr* originally means simply the "mentioning" or the "commemorating" (the Name of God); hence the multifold ecstatic repetition of the same at the services of the Sûfis; and hence those services themselves.

slew themselves for very repentance, and died. So, too, must the aspirant die, die many times daily, the death of this bitterness. This death the Sûfis call The Death before Death (*el mawtu qabla-l-mawt*), or, The Lesser Nirvana (*el-fanâ'u-l-asghar*). If he is not willing to die this death he cannot be born again. But if he is willing, his body becomes progressively refined. The light begins to come through at the time of the *Dhikr* and rapture (*gadhba*).

This new unknown experience astounds the aspirant. If Allah dwells in his heart now, he thinks, he *is* Allah. But this thought is premature. He is only looking within. He has reached the World of Uniting (*'Âlamu -l jam'**); but there is a higher stage yet: the intermediary stage is not final, for he is only looking within, and after the state of Ecstasy is over he must return to the world (*el-farq*)* and break up that Union and that Unity. He does not yet see Allah in all things, and all things related to himself,—that is the true goal. It is owing to the weakness and agitation of the immediate stages that he often faints and loses consciousness at the *Dhikr*. Therefore, the truly advanced consider these manifestations as signs of weakness, because signs of incompleteness, and of still imperfect attainment.

Cairo, Egypt. W. H. T. GAIRDNER.

(*To be concluded.*)

* The word is active, "the state in which the soul unites things that seem separate."

* The opposite of *jam'*; "making distinction, differentiating."

THE PROPOSED MOSLEM UNIVERSITY FOR INDIA

—:o:—

A SUBJECT of paramount interest in India at the present time is the proposed Moslem university. Indeed, interest in the proposed university is not restricted to India, but the sound thereof has gone forth throughout the British Empire and to the limits of the Islamic world. The readers of THE MOSLEM WORLD will, therefore, expect to receive, so far as possible, definite information concerning it. The idea of a Moslem university for India is older even than Aligarh College. The great Sir Syed Ahmed's plan for the intellectual and moral salvation of his co-religionists in India anticipated the ultimate establishment of a university of their own. In 1872, three years before the Aligarh College was founded, the late Mr. Justice Mahmud, the distinguished son of Sir Syed Ahmed, drew up a complete scheme for a Moslem university, and published it in the "Aligarh Institute Gazette." The time was, however, not considered ripe for such an extensive scheme, and so a high school and later a college were established. For some years, nothing more was publicly said about the matter, but since 1886, in every address presented to the various viceroys and lieutenant-governors and at every annual session of the All-Indian Mohammedan Educational Conference, the object of raising the Aligarh College to the status of a Moslem university has been referred to. Both the late Theodore Beck, Esq., and Theodore (now Sir Theodore) Morison, Esq., during their respective terms as principal of the college, made frequent reference to this ideal in their numerous speeches, articles and lectures.

Though the idea is thus by no means new, we are still to ascertain the inciting occasion of the present movement which attracts world-wide attention, and gives large

promise of attaining the object aimed at. Some find no inciting occasion beyond the simple fact that the Moslem community, having reached a certain stage of development, is moving naturally forward to carry out long laid plans. Others hold that the quickening motive is to be found in the double proposal by the Hon. Pandit Mohan Malaviya and Mrs. Annie Besant respectively and separately, for the establishment of a Hindu university. It cannot be doubted that the Mohammedan and the Hindu proposals have been and are still exercising reciprocal influence. To estimate the respective force of each influence is impossible, and therefore to attempt to do so would be futile,

It is very difficult for one, not a Moslem, to represent accurately the object aimed at by the proposed university. It is conceivable that there are objects dear to the heart of Moslems and the basis of their fondest aspirations, to which they would not be inclined to give expression. The Panislamic movement indicates clearly that Moslems aim at exercising a larger influence in world politics. It is not likely that the Aligarh school of thought and aspiration is indifferent to the aims of this movement. Indian Mohammedans seem, however, at the present time, to be occupied fully with their own problems. They are profoundly convinced that knowledge is power, and they believe that by the establishment of a university they can promote a deeper, broader knowledge, and so develop larger power. They do not hesitate to express their belief that a university of their own will enable them to impart a broader and deeper and more appropriate mental training. As to the forms, in which the increased power thus to be attained, may be expected to manifest itself, it is unwise to frame conjectures. The field of conjecture is the home of the unfair judge and of the false prophet, and should not be cultivated.

Briefly stated, the frankly declared object of Moslem leaders is to do better work educationally than, as a college under the University of Allahabad, they find themselves able to do. The arguments against the *status quo* and for a denominational university are somewhat as follows :—

1. In their own university they will be able to impart religious education more effectively.
2. They will be able to adapt their courses more closely to the needs of their community.
3. They will be able to cultivate, as a teaching university, a type of scholarship which the Indian universities have not succeeded in promoting. Scholars of distinction and students freed from all care and anxiety as to their livelihood will give and receive, and will together investigate the field of knowledge. What Indian universities as at present constituted cannot do, they hope to be able to accomplish.
4. They will be able to promote Oriental learning to a degree which is not possible under the more or less artificial aid now given by government universities.
5. The recognized advantages of the residential system will be greatly increased when the place of residence becomes in all senses the students' *Alma Mater*.

The progress that has been made and the probable outcome must also be considered. The proposal has been taken up with praiseworthy zeal by Indian Moslems, and the amount subscribed up-to-date is some twenty-four lakhs of rupees. The Aligarh authorities believe that with twenty-five lakhs they would be justified in asking for a charter. The matter has been favourably commented upon by Britons all over India, and seems to have been approved by important authorities in Britain. At the same time it is not possible to say just how the matter stands. In May, the *Indian Daily Telegraph* of Lucknow published an interview with a leading Mussalman, and reported him as saying that he understood that the charter would be given when twenty-five lakhs were provided. This was, doubtless, intended to call forth a statement by the government. If so, the plan succeeded, for a few days later a *communiqué* was issued from Simla to the effect that no conditions had been named as a basis of granting a charter, and the whole

matter was under consideration. Even so, there seems to be a feeling abroad that when a sufficient sum is not merely subscribed but *paid in*, a charter will be granted which will include various safeguards as to maintenance of standard, etc.

A draft constitution has been prepared by a strong committee, and has recently been considered by the Constitution Committee in session at Lucknow. This constitution makes the Viceroy, Chancellor, and the Lieutenant-Governor of the United Provinces, Rector. The authorities of the university are to be a Court, a Council, a Senate, a Syndicate and Faculties with a Joint-Board of the Council and the Senate. When the draft constitution was published about August 1st, 1911, what purported to be the Anjuman of Aligarh held a meeting and sent to the *Pioneer* and other papers a telegram severely criticizing the proposed constitution on the following points :—

1. It is unwieldly, badly arranged and classified, and the legal language is defective.
2. It confers no additional privileges on the trustees of Aligarh College, but impairs their present powers in the matter of the appointment and dismissal of their own secretary and servants.
3. The national self-governing character of the institution is impaired at every step by the introduction of the government as chancellor.
4. The general body of trustees is deprived of power of initiative. Their powers are to be exercised by the council, a body which may easily degenerate into a clique.
5. It is anomalous that the trustees should have to submit their decisions to a board consisting of their servants in equal number with themselves.
6. The scheme is not a scheme of extension, but of absorption and surrender of valuable existing privileges.*

* Two weeks later, the secretary of the Anjuman declared that he had not sent the telegram, but as a striking coincidence it did in general represent his views !

A careful reading of the draft constitution corroborates certain of the criticisms of the Anjuman. Discussion will doubtless result in certain modifications. Whether excessive government influence, one man rule, and *ex-officio* membership on controlling bodies, which seem to the writer to be matters open to criticism, will be modified or not, remains to be seen.

Some one may ask what is the necessity for such an institution ? The Mohammedan case for the necessity of the university is mainly stated under " The Object in View." To this may be added the conviction that the best interests of the Mohammedan community demand that some such great objective should be placed before it, so that it may be lifted out of the apathy and indifference still all too characteristic of it. The case for the necessity of the proposed university is not so strong as it appears on the surface. It is a question whether Aligarh would not be wiser to remain in the existing university and throw its influence on the side of improvement of present methods.

If those withdraw who are able to render valuable assistance in making courses better suited to conditions in India, will not the university and the community in general suffer loss ? Again, there seems no reason why religious instruction and instruction in Arabic should not be given under the University of Allahabad. If Aligarh were to propose courses in theology, it is measurably certain that the university would accept them. On one point, however, the educational advantage of a university like the one proposed seems undoubted. It can be a real teaching university as the existing universities probably never can, and there is a very distinct need that there should be in India various centres, denominational or otherwise, where post-graduate work can be done under conditions which obtain in a *bona-fide teaching* university. Government colleges, with all their wealth of men and equipment, do not seem to satisfy the conditions necessary to do that which waits to be done.

When we write of the effect of the proposed university upon the future of Islam in India, we are called to the rôle of prophecy ; and, barring a special enduement of

inspiration, prophecy is uncertain. The establishment of such a university will, for the time being at least, increase the prestige of Islam in India. It will doubtless serve as a fitting objective for further effort and constitute a rallying point for the Mohammedans of the great peninsula. It will supply adequate and imperative reasons why the leaders of the community should come together more often than they do, and such necessary gatherings will constitute additional opportunities for conference upon all questions of importance pertaining to Islam as a religion, and as a political force in India and other parts of the world. These are gains of no mean order to Islam, and are bound to add to political prestige.* Whether the university will add to the religious strength of Islam is a different question. Everything here will depend upon whether the Aligarh party and the orthodox Moslems can agree. Any religious prestige gained by the change might be quickly neutralized by the continuance of a profound difference of opinion as to what being a true Moslem involves.

The great probability is, that, after the first enthusiasm, things would settle down into very much the same conditions that now exist. There would be about as much or as little orthodox religion as there is now, as little or as much zeal for the study of Arabic as there is now. Students would have to toil at their tasks very much as they do now, for if a Moslem university graduate is to be eligible for the higher grades of government employment, he must reach approximately the same standard as that demanded of graduates of other institutions. As previously indicated, in one place alone is real change to be anticipated, viz.: in the post-graduate courses. There we may expect to see learning loved for its own sake, and work done that will be fruitful of abiding good.

Personally, the writer welcomes everything that promotes the spread of sound education in Islam. A

* The *Pioneer* of Allahabad, in a recent note concerning the proposals by both Moslems and Hindus for universities of their own, suggests by clear implication that these universities are being exploited for political purposes. If that view should prevail with government, it is probable that the dates of the anticipated charters are still distant.

religious theory, whose strongest intrenchment is ignorance—ignorance of history, ignorance of God's way of speaking to men, crass ignorance regarding some of the simplest problems of life, no matter in connection with what religious theory that ignorance holds the field—is something that needs the light, and everything that gives light is to be fearlessly welcomed.

If Islam can appropriate that type of culture which is the flower of a community where freedom of intellect is a basal principle and still remain Islam, then the proposed university will certainly add greatly to its strength in India.

Whatever be the outcome, the enthusiasm of those leaders upon whom the mantle of Sir Syed has fallen, and the deep interest which has been widely aroused in the entire Moslem community, are factors of great importance in Indian life to-day, and are bound to tell upon this important section of India's millions in the years to come.

A. H. Ewing.

NOTES ON CURRENT TOPICS.

——:o:——

We are glad to note that the work of the British Board of Study for Preparation of Missionaries, which was begun in September last, is developing rapidly. It will be of great importance to missionaries among Moslems, and will, we hope, assist in solving the problem which was before both the Cairo and Lucknow Conferences, of more efficient preparation for this special work, as well as others.

Amongst other things, the secretary of the Board is compiling a "Bibliography for Missionary Students," which is intended to point out the books that are necessary for a beginner, and to indicate to him where he may afterwards look for literature of a more advanced kind. It is to include the following heads :—1, Missions ; 2, Phonetics ; 3, Languages ; 4, Religions ; 5, Geography, Ethnology and Sociology ; 6, Educational Outline ; 7, Elementary Medicine. The price of the Bibliography is to be 1*s*. net.

The section upon Islam, we learn, is being published separately, in advance of the complete work ; it is compiled by the Rev. H. U. Weitbrecht, Ph.D., D.D., secretary of the Board of Study, who wrote and presented the report on this subject at the Lucknow Conference. The booklet may be obtained from Messrs. Oliphant, Anderson and Ferrier, Edinburgh and London, at the price of 2*d*.

The Board of Study is also arranging to hold a Vacation Course at Oxford, during August next, at which the above-mentioned subjects will be treated by experts, including missionaries of experience. This course should be most useful to out-going missionaries, and to missionaries on furlough. It will include lectures on each of the chief non-Christian religions, Islam, Hinduism, Buddhism, Chinese and Japanese religions and Animism. The course of lectures on Islam will be given by Dr. Weitbrecht, to whom application can be made for further information, if desired.

We hear that the American Board of Study is also moving towards co-ordination of the work of special missionary training in that continent. The existence of missionary seminaries, such as that at Hartford, Connecticut, with teachers such as Professor Macdonald (whose works on Islam every student of that religion should have), affords an excellent foundation on which our cousins across the ocean will doubtless build generously, as is their wont.

BOOK REVIEWS

—:o:—

Annali Dell' Islam. Compilati da Leone Caetani, Principe di Teano, Deputato al Parlamento. Milano, Ulrico Hoepli.

Vol. I. Introduzione. Anni 1-6 H. (Milano, 1905, quarto, pp. xvi. 740).

Vol. II. Tomo I. 7-11 A.H. (Milano, 1907, pp. lxxviii.-719, con sette illustrazioni e quattro carte topografiche). Tomo II. 12 A.H. e indice alfabetico dei volumi I. e II. (Milano, 1907, pag. 721-1567, con tre carte geografiche, due piante e parecchie illustrazioni).

Vol. III. 13-17 A.H. (Milano, 1910, pp. lxxxiii.-973, con nove carte geografiche e molte illustrazioni).

Vol. IV. 18-22 A.H. (Milano, 1911, xxxv.-701, con due carte geografiche, due piante e molte illustrazioni).

A brief notice of this stupendous work on the early history of Islam appeared in our July number. The first volume was printed at Milan in 1905, and the fourth volume has just come from the press. The fifth volume is in course of publication, and we are told that Volumes VI., VII. and VIII. are in course of preparation. The eighth volume reaches only to the close of the year 40 A.H., and it is probable that if the hope expressed in Volume I. is realized by the author, many more volumes will be needed to complete the history of Islam to the year 922 A.H. This was the final date assigned to Volume IX. in the first advertisement of the work.

There could scarcely be a stronger testimony to the growing interest in the critical study of Islam than the fact of the production of these elaborate Annals, devoting no less than 4,167 quarto pages to a study of the rise of Mohammedanism up to the year 22 A.H.! It eclipses all other attempts to give the early history of Islam, in the immense amount of material collected, its orderly presentation, its critical character and its abundant references to original authorities. Dean Stanley, in his "History of the Eastern Church," speaking of Mohammedanism, says: "Its rise and growth present parallels and contrasts to the propagation of the Christian religion, and to the different forms of the Christian Church, which can be found nowhere else. The comparison of its first beginnings with those of Christianity, if it could be done without exaggeration on either side, would supply by its resemblances an admirable commentary on the historical details, and by its contrasts an admirable evidence to the Divine spirit of the Gospel narrative; while the immeasurable contrast between the Character which forms the centre of the one group, and that which forms the centre of the other, reveals to us the incommensurable difference between the faith of Christianity and the faith of Islam." These volumes afford all the data, from Moslem sources, for such a comparison, on the Mohammedan side of the question.

The general character of the work is indicated by its title. The author traces, in minutest detail, all the events connected with the rise and progress of Islam, in chronological order, beginning with the Moslem era, 1 A.H. All that took place in Arabia and in the life of Mohammed *before* that date, is crowded into his introduction (Vol. I., pp. 1-324). The division of the book is, therefore, not by chapters,

but by years. The annals of each year in the Moslem era are introduced by comparative chronological tables, giving each day and month of the Christian, as well as of the Moslem year. Under each year the subject matter is divided into paragraphs, each paragraph followed by critical notes; *e.g.*, the following are the topical paragraphs under 4 A.H. :—The Expedition to Uhud; The Expedition of Qatan; The Expedition of Abdullah bin Unays; The Expedition of Bir Maunah; The Expedition of El Razi; The Expedition of Banu-l-Nadir; The Death of Abdullah bin Uthman; The Birth of Husayn bin Ali; The Marriage of Mohammed with Zaynab and Umm Salamah; The Expedition of Bedr; The Stoning of an adulteress; The Murder of Abu Rafi'; Zayd bin Thabit, secretary of the Prophet; Death of Zaynab, wife of the Prophet; and Death of Fatimah, the mother of Ali. This chronological arrangement, together with the author's careful classification of the material and an elaborate index, makes it an ideal work of reference. The general alphabetical index to Volumes I. and II. covers 326 folio pages. It is a marvel of careful preparation and printing, as well as a testimony to the exhaustive character of this study of Moslem sources. Under *Bahrein*, for instance, there are seventy-eight distinct references; under *Quran* the index occupies six and a half pages, including a complete chronological list of all the surahs and verses to which reference is made in the text, whether the allusion be historical or philological. The index includes references to all place-names, as well as to all persons connected with the early history of Islam, and the transliteration here, as throughout the book, follows a system which is at once simple and accurate.

One can only obtain an idea of the exhaustive character of the author's investigations and critical studies by reference to special topics. One of the best examples that occurs to us, after a very cursory reading of Volume II., is the account of the battle of Yamamah, 12 A.H. In paragraph 22, the author gives in alphabetical order the names of a hundred and fifty-one of the companions of the Prophet who were slain in this battle, together with a sketch of the life of each, and in every case an index to authorities and sources. This list occupies no less than twenty-five pages!

In order to give some idea of the general character of these Annals, we give here a translation of paragraph 123, Vol. I., regarding the birth of Mohammed: "According to almost universal tradition, the Prophet Mohammed was born at Mecca on Monday in the month of Rabi' I., on the eleventh or twelfth night of that month, about fifty days after the destruction of the Abyssinian army in the Expedition of the Elephant. We have no exact chronology for this epoch, nor is it possible to give an opinion on the question of this legendary date. Caussin de Perceval (Essai, etc., Vol. I., pp. 282, 283) calculates that it might have been the twenty-ninth of August, 570 A.D. De Sacy, on the contrary (Mem. de l'Acad., Vol. XLVIII., p. 530), supposes that it was the night of the twentieth or twenty-first of April, 571 A.D. This date is also given in the Moslem Tradition by Tabari (Vol. I., p. 968), although in another passage (Vol. I., p. 967) he affirms that Mohammed was born in the year of the Elephant, which corresponds to the forty-second year of the reign of Anushirwan, the King of Persia. We must add also that the prophetic mission of Mohammed is said to have begun in the twenty-second year of the reign of Abrawiz, who fled to Medina in the thirty-second year of his reign. (Cf. Athir, Vol. I., p. 333; Hisham, p. 102; Halab, Vol. I., p. 80; Khamis,

Vol. I., p. 212). Another indication is that Mohammed was born during the reign of Amr bin Hind, the king of Hirah, in the eighth year and the eighth month after he ascended the throne (Tabari, Vol. I., p. 900). Others say that he was born in the year of the Elephant on the twelfth night of Rabi' I., in the fortieth year of the reign of Anushirwan, or in the forty-eighth year of his reign, corresponding to the eight hundred and eighty-second year after Alexander the Great. Khaldun, II.-4; Khamis, I.-212; Halab, I.-78, have recounted the various versions regarding the exact date of his birth, namely: the tenth, twelfth, seventeenth, eighteenth of Rabi' I.; the fifth or eighth of Ramadhan; the tenth of Muharram; the tenth of Dzu-l-Higgah; the last of Rabi' II., or the last of Safar,—a babel of confusion regarding the date. (Cf., also Khamis, Vol. I., pp. 221-223). After the birth of Mohammed the King of Persia reigned six years and eight months (Khamis, Vol. I., p. 221, line 30). Another fantastic date, which we find in tradition, is that Mohammed was born 4,600 years or 5,500 years, or 6,113 years after Adam; and a tradition which goes back to Ibn Abbas places the birth of Mohammed 600 years after that of Jesus Christ, which is not so far from the truth (Khamis, Vol. I., p. 224)."

This typical paragraph is followed by three notes giving (1) the facts, references and authorities for some of the marvellous accompaniments of Mohammed's birth; (2) the author's conclusion that the exact date of his birth is unknown; and (3) traditions and references to authorities regarding the exact house in which Mohammed was born at Mecca. From this paragraph, which gives the character of the work in general, one can see that the author has had access to every important Moslem authority, and to nearly every book published on the subject in all the languages of Europe. Extensive bibliographies are given in each volume, and the author states in his introduction that he has ransacked the libraries of London, Paris and Berlin in his investigations.

The book is rich not only in its mass of material, but in carefully prepared genealogical tables, maps of battle-fields, and full-page photogravures illustrating the text. Among the latter are many facsimiles of inscriptions and ancient Arabic writings, as well as photographs of places in Yemen, Hejaz, Palestine, Syria, and North Arabia. The type is clear and large, the maps in every respect first-class, but the several volumes, as is usual with books published on the Continent, are unbound. This is fortunate, as the single volumes even, are too heavy to be sent by book-post, and must be cut in two for mailing. The edition is limited to two hundred and fifty signed copies, and yet for a work of this character (the sale of which is necessarily so limited), the price is exceedingly low: forty to sixty liras,= $8. to $12. per volume.

One would leave a wrong impression as to the character of the work if one did not speak of the elaborate notes and discursions, sometimes in smaller type, sometimes in the body of the text, which are, in a sense, of special value to the student. The work is not only historical but critical; *e.g.*, in Volume III., following a brief reference to a case of adultery punished by the Prophet, the author gives thirty-one pages to a discursion, in which he treats scientifically and historically, together with references to all the authorities, the subject: "Matrimonio, fornicazione e adulterio nei primi tempi dell' Islam." And this is only *one* example among hundreds.

Even a cursory examination of the several volumes that have appeared (and with this the reviewer had to content himself), impresses one more and more with the importance of these studies, and all readers will hope that the author may be permitted to complete the work. With so long a road still to travel, it is no wonder that he prefaces the first volume with these words from Goethe's "Faust":—

"Ach Gott! Die Kunst ist lang,
Und kurz ist unser Leben.
Mir wird bei meinem kritischen Bestreben
Doch oft um Kopf und Busen bang.
Wie schwer sind nicht die Mittel zu erwerben,
Durch die man zu den Quellen steigt!
Und eh' man nur den halben Weg erreicht,
Muss wohl ein armer Teufel sterben."

S. M. Z.

The Encyclopedia of Islam: A Dictionary of the Geography, Ethnography and Biography of the Muhammedan Peoples. Edited by M. Th. Houtsma and T. W. Arnold. Number X. Leyden, E. J. Brill, Ltd. 1911.

The tenth section contains from *Bahisht* to *Bam*, and is as carefully prepared and edited as were previous numbers. Among the articles of special interest are those on the Sultan Baibars, by Sobernheim; on the various *Bahr*,—the Red Sea, the Dead Sea, the Mediterranean, etc., and on Baluchistan. The last article covers fourteen pages, and is by Longworth Dames, giving a general description of the country, its political divisions, ethnography, religion, education and literature. The history of the country is also given, and the bibliography is very complete. We notice in the article on Bahrein, by Oestrup, the statement that the islands have been under British protection since 1810. This should be 1867. Z.

Neerlands Indië. Land en Volk, Geschiedenis, Bestuur, Bedryf en. Samenleving onder leiding van H. Colyn, Minister van Oorlog, door deskundigen op Verschillend gebied, met een voorwoord van J.-B. van Heutsz, oud-gouverneur-generaal van Nederlandsch-Indië. Amsterdam: "Elsevier" Publishing Co. 9*d*. per part.

Other seven parts of this work have now appeared. Dr. Hendrik-P.-N. Muller devotes the seventh chapter to "Foreign Orientals," Bengalees, Arabs, and principally the Chinese. Numerically, their six hundred thousands are a mere speck amongst the many millions of Insulinde. But the fact that they are practically the only Eastern traders, especially on Java, makes their social position very important. The Chinese problem bids fair to become one of the most difficult in Insulinde. Dr. H.-A. Lorentz closes the first volume by a chapter on New Guinea, that *terra* as yet *incognita*, whereof he himself has been one of the leading explorers. Of course every word an authority of this kind writes is of importance. All the more, however, one regrets the too evident signs of condensation this treatise betrays. On the other hand, as Dr. Lorentz says, economically speaking, New Guinea is at present not to be reckoned amongst the most important parts of Insulinde, which probably accounts for the author's tantalizing briefness. The second volume is on "History and Government." In a (fortunately) very long first chapter, Professor J.-E. Heeres, *the* authority on Dutch colonial history, leads us from Marco Polo, *via* the

Portuguese "Navigators," the Dutch East-India Company, and the Daendels Government (after the French Revolution) to the British period during the Napoleonic era. Professor Heeres does not feel warranted excessively to praise the administration of Governor Raffles. This very readable chapter is almost as profusely, and certainly quite as interestingly illustrated as the others. Chapter II., "Under Government Administration," contains two paragraphs (of very considerable length). The first is by the editor himself.

M. H. Colyn, till recently a prominent officer of the Insulindian army, and at present War Secretary at the Hague, gives an admirable sketch of the Dutch policy respecting the forensic parts of Insulinde (*i.e.*, the possessions outside Java). M. Colyn apparently has his pen and his wit under perfect control. His style is literary without being unduly "sublime." He teaches without ever straining his pupil's mind. He has the gift of writing popularly without becoming superficial. His sketch shows us the two phases of Dutch administration, the old phase of leaving well alone—with the result that it gradually came to be far from well—and the new phase of energetic interference—the results of which are not quite ripe for judgment. His very thorough grasp of the facts need not surprise us when we bear in mind that in a sense he is writing his autobiography. M. Colyn has been one of the principal instruments (if merely an instrument !) in bringing about the crisis.

The second paragraph, "The consolidation of Dutch authority since 1816," is by another colonial specialist, Dr. E.-B. Kielstra, and mainly concerns Java. His conclusions are that the signs of a general social and economical progress are undeniable. Ten more parts are to follow.

I. I. Brants.

Daylight in the Harem: A new era for Moslem women. Being papers on present-day reform movements, conditions and methods of work among Moslem women, read at the Lucknow Conference, 1911. Edited by Annie van Sommer and Samuel M. Zwemer. Edinburgh: Oliphant, Anderson & Ferrier. 1911.

We welcome this book, which brings relief to the sombre companion volume, "Our Moslem Sisters," just as in the case of Miss Wilson-Carmichael's two books on women's status and women's evangelization in South India. We are here given a number of useful, and, in some cases, highly informing and suggestive papers on the status of Moslem women in the Near and Middle East, specially as affected by recent reform movements, with information about, and suggestions in regard to, work among them. The scope of the book seems to have been limited to the countries touched by the said movement, for practically only Egypt, Turkey, Persia, and India are discussed.

Probably the three most valuable papers are one by Miss M. Patrick, Ph.D., in which the legal status of women in Islam is discussed in an illuminating and sympathetic way (we should like to see a symposium upon this paper, taken in conjunction with the editor's note on it), and two by Miss A. de Sélincourt and Miss Lilias Trotter, in which most valuable suggestions on that most perplexing of all subjects, evangelistic work for Moslem women, are given. We look to missionary societies, in their different areas, to study these two papers with special care, in order to see how they can profit from them; for assuredly no branch of mission work stands, by reason of its essential difficulty and perplexity, in more urgent need of much fundamental thinking and yet

more inspired effort. In particular, we look to the literature societies, mission presses and literature branches of the various missions, to study carefully the suggestions found in these two papers in regard to *Literature* for Mohammedan women.

We were most of all impressed, perhaps, by the opportunity presented by Persia to-day. If the missionary societies just " took hold " of Persia at this moment with girls' schools and an advanced college or training department, the result would be simply incalculable. " If this school in its perfection were known," said a Persian woman-teacher to a member of the American Mission in Teheran, " you would have a thousand girls begging for admission ! " But why should it not be known ?

We notice that most of the papers seem to wax congratulatory whenever they can report a secular movement towards disuse of the veil, freedom of women, etc. On the other hand, the observation on p. 129 is worth pondering :—" As to discarding the veil," writes Miss G. Y. Holliday, of Tabriz, " I should be very sorry to see them going with uncovered faces till they have a religion which requires purity of heart instead of outward restraint, and which knows neither polygamy nor divorce."

The relation of women's work and medical missions is well-treated of by Miss Emmeline Stuart, M.D., of Persia, and Miss Clay, of Old Cairo, and there are other papers which, even if slight, illustrate some aspect usefully.

Mohammedanism. By D. S. Margoliouth, D.Litt. Williams and Norgate, London. Price 1*s*.

This small volume of 251 pages covers a very large area of knowledge and is to be conceived of more as an exposition, than as a criticism or a defence of Islam. It opens with a rapid survey of the extent of Mohammedanism, its methods of propagation, and the history of the more important Moslem peoples, with some description of their contact with other nations. This first chapter is, in a sense, introductory ; the following one goes at once to the heart of the subject, and discusses Mohammed and the Koran. No conclusion is formulated as to the interpretation to be accepted of the Prophet's character, but the concluding sentence of this section is suggestive : " The Prophet's works, his qualities and privileges became a popular subject of study and exercise for the imagination. The character of saint and ascetic was substituted for that of the commander, statesman, and man of affairs." The second chapter concludes with notes on the Islamic notion of revelation ; the general character of revelation (the literary forms of the Koran) ; the contents of the Koran ; the preservation of the Koran and probability of its authenticity ; the interpretation of the Koran ; and the sources of the Koran.

Professor Margoliouth then proceeds to discuss the Islamic state. " If the original purpose of the Founder may be divined, it would seem that his legislation followed an end similar to that ascribed to Lycurgus, viz. : to create a *military state*." " The five daily ' Prayers ' constituted a drill ; the fasting month a test of endurance and an education therein ; enthusiasm was provoked by the magnificence of the claim to form the leading caste on earth, with a right to the possessions of all who did not belong to it, and the alternatives between spoil and Paradise. Probably, however, even more enthusiasm was inspired by the belief that the fighting was in the cause of God."

All the members of the Islamic state were, theoretically, equal, and the principle of Mohammed " was to tolerate Jews and Christians in Arabia, but to exterminate paganism." Tolerated sects, by their labour, maintained the Moslem fighting caste and received protection in return, but " the differences between Islam and Judaism are trivial, those between Christianity and the other systems vital. Hence, outside Arabia, the triumph of the new system meant for Judaism a new lease of life. To the Christians, on the other hand, the change meant, in some places, security from sectarian persecution . . . but it everywhere meant a loss of caste, transference from equality of a kind to inferiority . . . In all Moslem countries their numbers had a tendency to dwindle, there being many temptations to join the ruling community, even when this was not enforced under pain of death." In spite of doctrinal equality, slavery flourished in Moslem states, and its abolition in any of them is still recent. The treatment meted out to the slaves varied very greatly. This chapter closes with explanations of the political system, the Criminal Law, Moslem jurisprudence, and Moslem Tradition.

The most interesting section of the book is the chapter on " Islamic Theory and Practice." The author treats of Worship, Fasting, Pilgrimage, Alms and Holy Days, and he dismisses " the opinion, current at times, that Moslem women have no souls." " The general contempt in which women are theoretically held in Islamic countries, must be regarded as one of those contradictions in human conduct of which either no account can be given, or only one that is highly complicated. For it is clear, on the one hand, that Islamic thrones have at times been filled by able queens, and that the influence of the queen-mother has in many a court been paramount, to the detriment even of the state. Theologians and jurists of eminence have condescended to sit at the feet of female teachers of tradition, and there are some female names of high repute in the hagiology of Islam. Nevertheless, the notion censured in the Koran, that the birth of a daughter is a misfortune, still prevails ; and the still more inhuman idea that the death of a daughter is a blessing, is fearlessly expressed by Moslem authors, not as a paradox, but as a commonplace. While, therefore, the view that the female intellect is hopelessly inferior to the male, is even more prevalent in the East than it is in the West ; the chivalry which, to some extent, mitigates that doctrine in civilized Europe, is ordinarily wanting in Asia." Dr. Margoliouth also denies the probability of a proclamation of *jihad* against the Christian powers and he leads the reader to believe that the prohibition against wine is by no means universally respected. Islamic theology, ethics and superstitions, are dealt with at some length before the author passes on to enumerate the leading sects of Islam. Chapter V. describes the four ritual sects of the Hanefites, Malekites, Shafeites, Hanbalites ; the three political sects of the Sunnis, the Shi'ites and the Ibadis, a branch of the Khawarij ; the puritan sect of the Wahhabis, and other more modern sects, such as Muridism and " that founded by Sheikh Sanusi, with whose name the modern movement, called Panislamism, is often connected." In conclusion, the theological sects of the Mu'tazils and the Murjites are rapidly surveyed. " Priests, Saints and Orders " is the title of what is virtually the closing chapter of this wonderfully compendious little book ; " the preacher, in the sense of the religious and moral guide, is not the orator of the Friday service at the mosque, but the Sûfi or professional ascetic." Some account follows of Sûfism,

and such men as al-Sheikh al-Akbar and Ghazzali. Orders and their obligations are discussed, and then Dr. Margoliouth discloses his belief as to the prospects of Islam. He believes that "what is therefore to be expected is neither the supersession nor the abolition of Islam, but its accommodation to the conditions imposed upon the world by European science, so far as climatic conditions permit," and he looks to men of the type of Sayyid Ameer Ali and Sayyid Mohammed Rashid Ridà to bring this accommodation to pass. He deprecates the exaggeration of the failure of missions, but he holds that "conversions on a large scale have ordinarily been effected by rulers of countries, sometimes by the personal magnetism of preachers; but the heat-belt, where Islam thrives, is apparently unfavourable to the latter method of propagating Christianity, and it would seem that no other system has ever attempted the displacement of Islam." However, with all his admiration for the finer sides of Islam, the author has said: "Islam reverts to 'natural religion,' its sanctions are unmistakeable and realistic: superiority of caste in this world and the enjoyment of carnal pleasures in the next. It assumes a superiority of male over female, the institution of slavery, even the blood-feud; these things it may endeavour to alleviate by restrictions, but it does not aspire to abolish them. It accepts human coin as the true measure of value, and pays in that coin, whether in this world or the next." This being so, the followers of the spiritual religion of Jesus Christ are surely justified in their faith that Christianity is more powerful than climate, and that He who commanded them to preach His Gospel will enable them to overcome in His strength. The last chapter of the book is concerned with Islamic art, literature and science, and is followed by a small bibliography.

It is unfortunate that a book containing so much information in brief compass has no index to complete its usefulness as a work of reference.

E. L. M.

Mahad-ul-Islam, or, The Cradle of Islam. (12mo; 218 pp. Lahore. 1910), is the title of a book recently published in Urdu, by the *Paisa Akhbar Press*, of Lahore, a press from which emanates one of the most influential Urdu papers of North India. It purports to be a translation of Dr. Zwemer's "Arabia, the Cradle of Islam," though the permission of this gentleman, or his publishers, to the translation and publication of the book, had neither been asked nor accorded. We may as well say at the outset that it is a piece of gross piracy; and, further, that many important parts of the book have been either garbled or misquoted without the least reference to literary honesty or fair-mindedness. It is intelligible that many of Dr. Zwemer's criticisms, both of the founder of Islam and his system, should be unpalatable to Mohammedan readers, but, if so, there was no need to present the book to them at all; if this was done, it would have been more honest to have omitted those passages entirely, with the simple remark that the criticisms would be distasteful to Moslem readers, than without any indication to insert purely Islamic views as if they had come from the pen of the original author. It seems obvious that Islam dare not even yet face honest criticism, even in liberal and enlightened India.

The fact appears to be that the Urdu translator (the editor, I believe, of the *Paisa Akhbar*) saw in the title of the book something to attract the Mohammedan public, and accordingly used it, and used it shamelessly, as a vehicle for Moslem propaganda. Under cover of the author's name he has sought his readers, but the translation

has been made so that any passage or chapter in which Mohammed or his creed is criticized, is either garbled or entirely altered to form a panegyric on Islam. This is especially true of chapters three, four, seventeen, eighteen, and nineteen, which can hardly be recognised in their Urdu dress as forming part of the original book, while the last seven chapters have been condensed into a short chapter of a single page. In no case is argument met by argument. The direct negative is deemed sufficient to meet criticism, and invective is the answer to adverse comment; unpleasant facts are either omitted or denied. Neither Islam nor its prophet must be allowed to have a single blemish, and any criticism, therefore, is set down to ignorance, bias, or wilful misrepresentation. It may be added that, from a literary point of view, the translation is bald and lifeless. This may be due either to want of appreciation of English idiom or to mere indifference, but it has deprived the Urdu version of any claim to literary value. C. G. MYLREA.

Armeniens et Jeunes Turcs: Les Massacres de Cilicie. By A. ADOSSIDES. Paris: P. V. Stock. 1910.

The Armenian massacres of 1909, the responsibility of the Constitutional Government in connection with it, and the attitude and sentiments of the Young Turks in regard to this hideous tragedy, form the subject of this book. "By the number of the victims, by the accumulation of miseries and sufferings, this disaster recalls rather an explosion of the cosmic forces, a convulsion of the earth or a volcanic eruption, than a work of man." "That which by a singular euphemism," the author continues, "was called at Stamboul the troubles of Adana, constituted in reality one of the most monstrous outrages which Armenian martyrology has had to register!" The book contains graphic descriptions of the horrible scenes of the massacres, and among other remarkable passages, the following: "If the rare Young Turks, whose liberalism is sincere, deplore the hecatombs of Cilicia, many of them who claim to belong to the new school do not regret at all that the Armenians received a somewhat severe correction. Some Turkish deputies, members of the parliamentary delegation who last summer visited Paris and London, men very respectable in other ways also, have made some significant declarations on the subject of the Adana massacre. Some of them saw in it only 'a regrettable misunderstanding,' which might have compromised the good name of the Constitutional Government." Two others have asserted to me that the massacres were 'a necessary evil.' The author's conclusion is: "The time has not come, it probably will never come, when in Turkey the right of the Christian can be put into the scale with the interest of the Mussulman." In writing this book, M. Adossides has rendered a great service to Armenians, a service for which they must feel deeply grateful. D. A. APCAR.

Hadjin and the Armenian Massacres. By ROSE LAMBERT. New York: Fleming H. Revell Company. 1911.

Miss Lambert, an American missionary, stationed at Hadjin at the time of the Armenian massacres of April, 1909, relates here her personal experiences in the town where she was located during that period. In the preface she is careful to state: "All questions relating to the political significance of these events and the new movement and developments in Turkey, we have had to pass by"; yet she writes:

"We had seen the oppression of the Armenian people, the oldest Christian nation on earth, by their Mohammedan rulers, and in our hearts the cry would arise, "How long, Lord. how long?" In closing the narrative of the terrible atrocities that came under her own cognizance, the writer finishes with these words: "Space will not permit me to write in detail of the many who were crucified, thrown into the river, killed with swords and axes, burned by the thousands in the churches or in their homes, and of the many who were tortured and killed in such hideous ways as dare not be repeated." The book is dedicated to "The memory of the Christian martyrs, and to the suffering mothers, sisters, widows and orphans." It contains the translation of a letter of thanks and blessing from the Armenian Patriarch of Constantinople to the author, for her heroic endeavours to save the Armenians. The Patriarch writes, "Your name and nobility will ever remain unforgotten in our annals." D. A. Apcar.

The New Spirit in Egypt. By H. Hamilton Fyfe. William Blackwood and Son. 1911. Price 5*s*.

This volume adds another to the long list of picturesque books with which one is able to explore an unknown and distant country, without quitting the security and comfort of one's favourite easy-chair. Its object "is to note some of the tokens of the New Spirit, to correct some of the misapprehensions to which it has given rise, and to discuss the duty of Britain under the altered conditions of the country where her sons have set up so splendid a monument of British energy and British skill"; but it includes also many vivid and realistic chapters devoted to mere description of the land, its inhabitants, and the visible effect of the "New Spirit" upon their daily lives. These chapters, although light and facile reading, are always interesting and often truly illuminating. The book deals with all the main problems of Egyptian administration: irrigation, education, Nationalism, the relation of British officials to the people, and it concludes with a special section on the Sudan, its present condition and its future possibilities.

The attitude of the author towards the Nationalist aspirations of the Young Egypt party, is very much the same as that advocated by Mr. Roosevelt, in his famous speech at the Guildhall, London; and he bases his belief that the country is not as yet ready for self-government, upon the fact that "beneath the surface the progress of recent years, under British tutelage, has made next to no difference. It has altered very little the Egyptian's mental processes, his religious attitude, his daily life."

Mr. Fyfe sums up the problem of education in these words: "To counteract the unprogressiveness of Islam and to make the native mind familiar with the world as it is, without making any direct assault upon the Moslem faith—that is the problem to be solved." His ideal for Egypt would be the type of education given at the Gordon College, Khartum, which is planned to have "a real vital connexion with the economic needs of the country, and which gives moral instruction based upon the precepts of the Koran." "Clearly," he says, "there is no reason why an education, which accepts Islam as an established fact, should not be thoroughly efficient and practical. Here, possibly, lies the seed of the regeneration of the Mohammedan World."

This most readable book is full of inspiration to those who respond to the heroism of high and difficult effort well carried through, it is also full of suggestion to all who think and wish to live imperially, whatever

their nationality may be, but it leaves the thoughtful reader just a little fearful lest Britain, having been asked for bread, may perchance offer Egypt a stone. Material prosperity, peace and legal justice, are great and honourable gifts from one people to another, but the British people have a nobler heritage to share than the mere material good of this present world. E. L. M.

Les Eunuques d'Aujourd'hui et Ceux de Jadis. Par le docteur Demetrius A. Zambaco Pacha. Paris: Masson et Cie. 1911. pp. 254. Price 5 francs.

As indicative of some of the practices sanctioned in Moslem lands and still current, and of which most people are in total ignorance, we call attention to this volume, together with an explanatory paragraph reviewing it, from the *Revue du Monde Musulman*, of April, 1911. "Abolis par le sultan Mahmoud, également condamnés par Abdul-Medjid et par le "Père de la Constitution," Midhat Pacha, l'esclavage et l'eunuchisme doivent à Abdul-Hamid d'avoir pu subsister en Turquie jusqu'au début du vingtième siècle. Il faut espérer que le gouvernement actuel et les Chambres feront disparaître, au plus tôt, ces deux plaies sociales. C'est dans l'espoir de contribuer à leur suppression, en dénonçant leurs ravages, que le docteur Zambaco Pacha, correspondent de l'Institut et membre associé de l'Académie de Médecine de Paris, à écrit ce livre.

"Répandu autrefois dans tous les états musulmans, l'eunuchisme, que l'on retrouve aujourd'hui dans la plupart d'entre eux, est cependant réprouvé de la façon la plus formelle par la religion musulmane. Les docteurs le condamnent, et le Prophète lui-même se serait prononcé contre lui. Mais, peu d'années après sa mort, le Khalife Mo'âwiya empruntait cette détestable coutume aux Byzantins, et, bientôt, le commerce des eunuques prenait un grand essor. "Aujourd'hui on trouve à Constantinople, malgré le firman de 1839 qui a proscrit l'eunuchisme, près de 2,000 eunuques de tout âge, les uns ayant plus de 80 ans, les autres, 20 à peine. Abdul-Hamid en avait deux cents à son service."

"Heureusement, leur commerce devient de plus en plus difficile. Les Anglais ont mis fin à l'industrie meurtrière des moines coptes, grands fabricateurs d'eunuques; la pénétration française au Ouadaï et dans l'oasis de Djanet a porté un coup terrible à ce commerce. Il est à désirer, pour l'honneur de la Turquie, que les dispositions humanitaires des prédéceseurs du sultan actuel et de Midhat Pacha ne demeurent pas plus longtemps lettre morte."

Abdoerraoef van Singkel; Bijdrage tot de kennis van de mystiek op Sumatra en Java. Academisch proefschrift ter verkrijging van den graad van Doctor in de taal-en letterkunde v/d O. I. Archipel aan de Rijks-Universiteit te Leiden. Door Douwe Adolf Rinkes, Heerenveen. 1909. 8vo. pp. 144.

This essay is a contribution to the knowledge of Mohammedan Mysticism, as found in Sumatra and Java. In the first chapter, the author treats of the origin and evolution of Mysticism, and its entrance into Malaysia. The second chapter deals with the special school of Mystics, the dervish order, founded by Abd-ar-Raoef, a Moslem saint of Acheh. The special order founded by him is called Shattariya, and has been widely propagated in the Dutch Archipelago. The third chapter gives an account of the ritual of this Sûfi order, while the fourth

and last chapter describes their practices, superstitions, and the use of amulets. This brief notice will indicate the general character of the volume. For a lengthy review, see the *Revue du Monde Musulman*, April, 1911.

Boukharskoie Khanstvo Pod Rousskim Protectoratom. By D. N. Logofet. 2 vols. St. Petersburg. 1911.

This book treats of the geography, history, and economic future, as well as of the social and political conditions of Bokhara. The Russian vassal state of Bokhara was founded by the Usbegs in the fifteenth century. In 1866, the Amir of the then independent state proclaimed a holy war against the Russians, who thereupon invaded his dominions, forced him to sign a treaty, and began the reign of Russian supremacy. In 1873, Bokhara became practically a Russian dependency. It has an area of 83,000 square miles, and a population of a million and a quarter. Most of the people are Mohammedans. With steam navigation on the Oxus, and the Russian Trans-Caspian railway crossing Bokhara, together with a telegraph line from Tashkend to the capital, the whole province is undergoing great social and economic changes. As there is no recent book in English on the subject save that of Curzon (Russia in Central Asia, 1889), this work deserves attention, and may possibly merit translation. L. S. R.

Kitab al Kaul al Mubin fi' Rud 'ala al Mubasherin. By Muhammad Tala'at. Bombay. 1329 A.H. (1911.)

The author is a well-known Moslem controversialist, who came into contact with missionaries at Assiut, Egypt, and attempted to establish an Arabic journal in Russia. The book is published as a memorial to Sheikh Abdur Rahman, at the expense of a Moslem society in Bombay. On the title page is the following note, which explains the animus of the author: "We ask our Christian brethren to excuse us, especially those with whom we are in friendship and the workers of Protestant missions, but we are compelled to speak out, so that the political powers may stop their work at the point which they have now reached." Although the pamphlet only occupies fifty-two pages in its diatribe against Protestant missions and the work they are doing, it contains a special address to Christians, an address to Moslems, a *résumé* of both religions showing the superiority of Islam, and closes with a conversation between the author and a Protestant missionary. In this he provides his Moslem readers with arguments and objections to evangelical truth, quoting freely from the New Testament to establish his position. An interesting fact in regard to the pamphlet is, that the author himself is using every effort to scatter it widely, and states that after visiting Egypt, he hopes to travel to Japan or China in order to stir up the Moslems there against missions. E. E.

The Revolution in Constantinople and Turkey. By Sir William Ramsay, D.C.L. 8vo.; pp. 323. London: Hodder and Stoughton.

Although this volume contains no date, it reads as though it had been written and printed shortly after the revolution. It consists of a diary of events, by one who is a sympathetic and careful observer, and it will interest all those who wish to study the situation before, during and after the revolution in Constantinople. The author states that his diary is reproduced verbatim. "I have not corrected reports

that proved incorrect, nor anticipations that were falsified in the issue." But this makes the book only more valuable as a picture of actual conditions. M. VOGEL.

Le Beyan Persan. By SEYYED ALI MOHAMMED. Translated from the Persian by A. L. M. NICOLAS. 16mo; pp. 148. Paris: Paul Geuthner. 1911.

Le Cheikhisme (Extrait). By A. L. M. NICOLAS. 16mo; pp. 69. Paris: Ernest Leroux. 1911.

La Science de Dieu. By A. L. M. NICOLAS. 16mo; 97 pp. Paris: Paul Geuthner. 1911.

"Le Beyan Persan" is a French translation of the sacred book of the Babis, with copious notes and a careful introduction. Although Bahaism has superseded Babism in the mind of the public, as well as in Persia, this book gives the foundation teaching of both systems in a compact form.

The same author wrote a long essay on Sheikhism for the *Revue du Monde Musulman*, which is now reprinted in pamphlet form, and sets forth the particular views of the followers of Sheikh Ahmed, and in what respects they differ from the Shiahs.

The third book mentioned is also an essay on Sheikhism, treating the conception of God, His attributes, and His relation to the world. The old question of the relation of God to His attributes and the eternal existence of the latter, is again discussed in true Oriental fashion. Z.

Mystics and Saints of Islam. By CLAUD FIELD. 18mo; pp. 215. London: Francis Griffis. 1910.

Forty-three years ago a Persian orientalist wrote in the *Journal Asiatique*: "The only pathway by which Islam can reform itself is by Mysticism," and the fact that the Mysticism of Islam and of Christendom have many points of contact, is evident to all missionary workers. We, therefore, welcome this most interesting volume, and recommend it highly. It consists of an introduction, giving the principles of pantheistic Sûfism, and a sketch of fifteen Moslem saints and Mystics, from Hasan Basri (728 A.D.) to Mullah Shah (1661 A.D.). Most of the sketches are translations of papers by continental scholars, but those on Ghazzali and Jalal-ud-Din are original.

The author has made a special contribution in his study of the Christian elements in Mohammedan Mysticism and Tradition (see Appendix III. and IV.). The last-named essay appeared in the "Church Missionary Review," and was reprinted in THE MOSLEM WORLD for April, 1911.

Some Great Leaders in the World Movement. By ROBERT E. SPEER. 12mo; pp. 295. New York: Fleming H. Revell Company. 1911.

These are the Cole Lectures for 1911, delivered before Vanderbilt University, Nashville, Tennessee, and they consist of six biographical sketches in Dr. Speer's incisive and characteristic style. The volume introduces us to Raymund Lull, the crusading knight; William Carey, the plodder and pioneer; Alexander Duff, the champion of missionary education; George Bowen, the mystic and ascetic missionary; John Lawrence, the Christian statesman and friend of missions; and Charles George Gordon, whom the author names a modern Christian

knight-errant. At least three of these biographies have direct bearing on the Moslem problem. Lull faced Islam in all its fanatic pride and power in North Africa during the Middle Ages, and his weapon was love. Sir John Lawrence was compelled to deal with the Moslems as well as the Hindu and Sikh population of the Punjab during the terrible and trying days of the Mutiny. Yet they loved him who believed that "Christian things done in a Christian way will never alienate the heathen . . . It is when un-Christian things are done in the name of Christianity, or when Christian things are done in an un-Christian way, that mischief and danger are occasioned." Surely the message of his life and principles are needed to-day. The story of Gordon at Khartum, where he gave "his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God," becomes anew an inspiration in this interpretation of his life.

There are several misprints, showing careless proof-reading (*e.g.*, p. 27, line 6; p. 20, last line; p. 21, line 19, etc.), and the book has no index. Z.

Zig-zag Journeys in the Camel Country. By S. M. and A. E. Zwemer. Fleming H. Revell Company. 2/6.

Dr. and Mrs. Zwemer have produced a book which will prove fascinating to children of various ages, and which makes a strong and eloquent missionary appeal. E. L. M.

Lethaby of Moab. By Thomas Durley. 16mo; pp. 338. London: Marshall Brothers.

This beautifully illustrated, well-written and well-printed record of missionary adventure, peril and toil, will interest most of all those who knew Mr. Lethaby personally. Others may question whether so large a volume is required for so inconspicuous and humble a missionary career. A free lance in theory and practice, he was nevertheless a remarkable missionary. None could help admiring his faith and devotion amid hardship and rebuff in fields so trying as Kerak, the Persian Gulf and Aden. It is a book full of uncommon incident, the story of a modern hero who loved the Kingdom, although his zeal was not always according to knowledge. One can read between the lines the fine Christian character of Mrs. Lethaby. Z.

Life in the Moslem East. By Pierre Ponafidine. Translated from the Russian by Emma Cochran Ponafidine. 16mo; pp. 429. London: Hodder and Stoughton. 1911.

The author is Russian Consul-General in Constantinople, and formerly occupied similar positions in various parts of Persia and Turkey, including a five years consulate at Bagdad. This guarantees a thorough acquaintance with the subject treated. There are chapters on Bagdad, the sacred cities of Mesopotamia, Nejd, Busrah, Bombay, Mecca, Medina, and on the Bedouin Arabs. Those that are of greatest interest and most especially touch the problem of Islam, deal with the holy places of the Shiahs, the Meccan pilgrimage, and the position of women in the Moslem world. The author's opinion is worthy of record: "In spite of the brave stand that women are taking in trying to prove that they can have liberty and progress within Islam, they are mistaken. The rights of polygamy and its humiliating companions, the veil and isolation of women, will always be found to go hand in hand with strict Mohammedanism."

The style of the book is most interesting, and there are over forty excellent illustrations. Z.

Revue du Monde Musulman, November, 1911. **La Conquète du Monde Musulman.** Les missions évangéliques anglo-saxonnes et germaniques.—Histoire des missions.—Le Congrès du Caire.—Congrès d'Edimbourg.—Congrès de Lucknow.—Organisation matérielle des missions.—Projets d'avenir.—Littérature.—Conclusions.—Appendice (Renseignements statistiques).—Table des matières.

The whole of this number (324 pages) is taken up by different carefully-written articles, dealing with the great missionary literature on Islam, published in recent years. The detailed account begins with the standard work, by E. M. Bliss, "The Missionary Enterprise," and is followed by the reports of the great missionary conferences at Cairo 1906, Edinburgh 1910, and Lucknow 1911. After this, books by Zwemer, Wherry, Broomhall, Klein, Sell, George Smith, and many others are reviewed in such a manner as to give a perfect statement of the present organisation of missions to Mohammedans and of the future plans for proceeding. The whole is a most valuable contribution to the science of missions, especially as it comes from a thoroughly impartial and most scholarly source. I. F.

Das Erwachen der mohammedanischen Welt und die Aufgaben der Christenheit. A lecture, delivered by RICHARD SCHÄFER at a missionary conference, at Königsberg, in November, 1911. Königsberg, Ostpreussischer Provinzialverein der Deutschen Orient-Mission. Price 15 Pf.

The speaker points out that never before has Islam been more alive or more active than at the present time. It is the duty of the Church at home to make its members thoroughly acquainted with the grave problem of the Islamic question, for there is still an astonishing ignorance as to the true nature of Mohammedanism. Christianity is face to face with a mighty foe, and will need all its energy and power of faith to overcome, I. F.

Who is Sufficient. Annual Report and Review of the Sudan United Mission, 1911. Edited by WILLIAM J. ROOME. pp. 70. London: Marshall Bros.

With two coloured maps, a beautiful coloured frontispiece, and a wealth of illustration, this report is sure to be read by all who see it. It calls attention anew to one of the most needy sections of the non-Christian world, and although the statistics of forty millions in the Sudan may possibly be an exaggeration, the numbers are large enough to be truly startling; as the author puts it, "forty million souls, that is eleven times as many as there are letters in the Bible, and twice as many as the hours of time since the birth of Christ." The most interesting part of the report is an account of a tour on the Niger, by Mr. Roome, and of the Lucy Memorial Freed Slaves Home, where nearly two hundred orphan slave children receive Christian care. The facts in regard to the spread of Islam among the Pagan tribes, as gleaned by Dr. Kumm in his trans-African journey, are here given in summary. The whole report is well worth reading, and in spite of some sensational items, makes a strong case for missions in the Sudan.

Z.

SOME RECENT BOOKS OF INTEREST TO STUDENTS OF ISLAM.*

——:o:——

RELIGION, THEOLOGY, PHILOSOPHY, AND LAW

Bahaism, the Religion of Brotherhood. By F. H. SKRINE, F.R. Hist. Soc. Longmans, Green & Co.

Der neueste Zweig des Islam, die Babi-Bahai. By Dr. HERMANN RÖMER. Potsdam. 1912. 3M.

The Life and the Religion of Mohammed, the Prophet of Arabia. By J. L. MENEZES. Sands, 1912. 2*s.*

The Teachings of Islam. A solution of five fundamental religious problems from the Moslem point of view. By MIRZA GHULAM AHMAD. Luzac & Co. 1*s.* 6*d.*

Islam. Her Moral and Spiritual Value. A rational and psychological study, by Major A. G. LEONARD, with a foreword by SYED AMEER ALI, M.A., C.I.E. Luzac & Co. 2*s.* 6*d.*

Vorlesungen über den Islam. By I. GOLDZIHER. Heidelberg, 1911. In paper cover. 8,40M.

Die Gottesbeweise bei Schirazi (1640). Ein Beitrag zur Geschichte der Philosophie und Theologie im Islam. Translated from the Arabic by M. HORTEN. Bonn, 1911. 2,75M.

Manuel de Droit Public et Administratif de l'Empire Ottoman. By A. HEIDBORN. Parts III. and IV. Vienna, 1911. 13.50M.

The Principles of Muhammedan Jurisprudence, according to the Hanafi, Maliki, Shafi'i and Hanbali Schools. By ABDUR RAHIM. 1911. £1 1*s.*

MISSIONS

Christ and Human Need. The report of the Student Missionary Conference at Liverpool. London, 1912. 2s. (Contains an address upon Islam by Herr Inspektor Axenfeld.)

The Conversion of India. By EMIL P. BERG. Stockwell, 1911. 3*s.*

HISTORY, POLITICS, AND TRAVEL

The Fall of Abdul Hamid. By FRANCIS M'CULLAGH. Methuen & Co.

A History of the Great Moghuls, or a History of the Badshahate of Delhi, from 1398 A.D. to 1739. 2 vols. Thacker, Spink & Co. 1905-1911. Rs. 16.

Kitab âl-hulal almuwaschschîya fî dikr al-akhbâr al-Marrakischîya. History of Morocco. By IBN AL-KHATÎB. Muhammad Lisân ad-din. Tunis, 1911. 4*s.*

* Mention in this list does not preclude a subsequent review.

Kita'b-Nugtatu'l-Káf. Being the Earliest History of the Bábis. Compiled by HAJJI MIRZA JANI OF KASHAN, between the years A.D. 1850 and 1852. Edited by E. G. BROWNE. 1911. 8*s*.

The Lands of the Eastern Caliphate : Mesopotamia, Persia, and Central Asia, from the Moslem Conquest to the time of Timur. By GUY LE STRANGE. Cambridge Press. 15*s*.

The Making of Northern Nigeria. By Captain C. W. J. ORR. Macmillan & Co. 1911. 8*s*. 6*d*.

The Making of Western Europe. Being an Attempt to trace the Fortunes of the Children of the Roman Empire. By C. R. L. FLETCHER. Vol. 1.—The Dark Ages, 300-1000 A.D. Murray. 7*s*. 6*d*. net. (This work includes some reference to the struggle of Europe against Islam).

Le Maroc. Hier et Demain. By HAILLOT, with a preface by J. AICARD. Vincennes, 1911. 2 frs.

Nigeria : its Peoples and its Problems. By E. D. MOREL. Smith, Elder & Co. 1911. 10*s*. 6*d*.

Le Comité Union et Progrès contre la Constitution. By ALBERT FUA. E. Nourry, Paris. 2 frs.

The Condition of Morocco. (A pamphlet) by Donald Mackenzie. Hazell, Watson & Viney.

Copts and Moslems under British Control. By KYRIAKHOS MIKHAIL. Smith, Elder & Co. 1911. 3*s*. 6*d*. net.

L'Europe et la Jeune Turquie. Les aspects nouveaux de la question d'Orient. By R. PINON. Paris, 1911. 4*s*.

Morocco After Twenty-five Years. A description of the country, its laws and customs and the European situation. By ROBERT KERR, LL.D. Murray & Evenden. 1912. 10*s*. 6*d*.

The Persian Crisis of December, 1911. How it arose and whither it may lead us. By Professor E. G. BROWNE. Published for the use of the Persia Committee.

Politique Musulmane de la Hollande. By SNOUCK HURGRONJE. Paris, 1911. 4 frs.

De Stamboul à Bagdad. Notes d'un Homme d'Etat Turc. By HAKKI Bey. Paris, 1911. 3.50 frs.

Tripoli and the Treaties : Britain's Duty in this War. By W. T. STEAD. Stead's Publishing House. 6*d*.

The Turco-Italian War and its Problems. By Sir THOMAS BARCLAY. With an additional chapter on Moslem Feeling. By the Right Hon. AMEER ALI, P.C. Constable. 5*s*. net.

About Algeria, Algiers, Tlemçen, Constantine, Biskra, Timgad. By C. THOMAS STANFORD, F.S.A. Lane. 5*s*. net.

A Book of Arabian Travel. By Lieutenant TRENCHARD FOWLE. Smith, Elder, & Co. 1912.

From Constantinople to the Home of Omar Khayyam. Travels in Transcaucasia and Northern Persia for Historic and Literary Research. By A. V. WILLIAMS JACKSON. Macmillan & Co. 15*s*. net.

The Land of Uz. By ABDULLAH MANSUR. (G. Wyman Bury.) Macmillan. 1911. 8*s*. 6*d*. net.

Through Timbuctu and Across the Great Sahara. By Captain A. H. W. HAYWOOD, F.R.G.S. Seeley, Service. 16*s*. net.

The Truth About Egypt. By J. ALEXANDER, 1911. 7*s*. 6*d*.

Turkey and the Turks. By Z. DUCKETT FERRIMAN. Mills & Boon. 1911. 10*s*. 6*d*. net.

BOOKS OF REFERENCE

The Encyclopædia of Religion and Ethics. Edited by JAMES HASTINGS, D.D., and JOHN A. SELBIE, D.D. Vol. IV. 28*s*. T. and T. Clark, Edinburgh. (Articles on "The Moslem Conscience," on "Dervish," and "Divination," by Professor MARGOLIOUTH, are included in this volume).

The Irshád Al-Arib Ilá Ma'rifat Al-Abid, or Dictionary of Learned Men of Yáqút. Edited by D. S. MARGOLIOUTH. Vol. V. 10*s*.

MISCELLANEOUS

Behind Turkish Lattices: The Story of a Turkish Woman's Life. By HESTER DONALDSON JENKINS. Chatto & Windus. 1911. 6*s*. net.

England and the Moslem World. Articles, Addresses, and Essays on Eastern Subjects. By SYED H. R. ABDUL MAJID. Yorkshire Printing Co. 5*s*. net.

Essays, Indian and Islamic. By S. KHUDA BUKHSH, M.A. (Oxon.). Probsthain, 1912. 7*s*. 6*d*. net.

Hausa Sayings and Folklore. By R. S. FLETCHER. With a vocabulary of new words. Frowde, 1912. 3*s*. 6*d*. net.

A History of Fine Art in India and Ceylon. By Vincent A. Smith. Clarendon Press. £3 3s. (Mr. Smith traces the history and influence of the Moghul style from the reign of Akbar till the present time.)

Monuments of Arabic Philology. Vols. I. and II. Commentary on Ibn Hisham's Biography of Muhammed according to Abu Dzarr's Manuscripts in Berlin, Constantinople, and the Escorial. Edited by P. BRÖNNLE. F. Diemer. Cairo, 1911. 10*s*. each.

Manuel d'Art Musulman. Architecture. H. SALADIN; Arts plastiques et industriels par G. MIGEON. 2 Volumes. Paris, 1911. 25*s*.

L'Organisation Financière de l'Empire Marocain. By T. ABDESSELEM. Paris, 1911. 4*s*.

Recherches sur les Musulmans Chinois. By Commandant D'OLLONE. Tome I. E. Leroux, Paris, 1911. 15 francs.

La Sorcellerie au Maroc. By E. MAUCHAMP. Précédée d'une étude documentaire sur l'auteur et l'œuvre par J. Bois. Dorbon-Ainé. Paris, 1911. 6*s*.

'Twixt Sand and Sea. Sketches and Studies in North Africa. By CYRIL FLETCHER GRANT and L. GRANT. Illustrated. Sampson Low, Marston & Co., Ltd. 21*s*. net. (This book includes a chapter dealing with the rise and fall of the Church in North Africa.)

SURVEY OF RECENT PERIODICAL LITERATURE ON ISLAM

——:o:——

English.

The Assembly Herald, Philadelphia. 50 cents per annum. December, 1911. This number contains seven short papers on mission work in Syria and Turkey.

The Army Review, London. 1*s*. January, 1912. The Defence of the Indian Empire.—The North-West Frontier of India, by Major MacMunn, D.S.O.—The Turkish Army, by Major F. Cunliffe Owen, R.A.

The Baptist Missionary Review, London. 4*d*. October, 1911. The Death of H.H. the Nizam of Hyderabad, by Mrs. Timpany.

Blackwood's Magazine, Edinburgh. 2*s*. 6*d*. January, 1912. Ahmed Pasha Arabi, by "W."—The Turco-Italian War, by "Kepi."

Blessed be Egypt, London. 5*d*. January, 1912. The Nile Mission Press, by J. L. Oliver.—The Superintendent's Quarterly Letter.—Some Account of Work with the American Mission Boat, the "Allegheny," November 4th, 1911, by W. L. McClenahan.—"A Moslem Brotherhood," an article on the ascetics of Demerdache, reprinted from "The Egyptian Gazette."—The Egypt General Mission.—The Sonabu Conference, by A. T. Upson.—Suggested Outlines for preaching to Moslems in Mission Hospitals, by the Rev. S. M. Zwemer.

The Chinese Recorder. September, 1911. 1*s*. Missions to Moslems, by H. French Ridley.

The Church Missionary Review, London. 6*d*. December, 1911. Editorial.—North India.—Fifty Years Ago and Now, by the Rev. Canon Hooper, D.D.—Mohammedan Notes, by the Rev. H. G. Harding.—Notes of the Month.

—— February, 1912. Editorial.—The Coronation Durbar and After, by the Rev. Canon Hooper, D.D.—Indian Notes, by R. Maconachie, B.A.

The Contemporary Review, London. 2*s*. 6*d*. January, 1912. Sir Edward Grey on Persia, by H. F. B. Lynch.—An Indian Problem, by Major-General H. B. Jeffreys, C.B.—The Invasion of Tripoli, by "Master Mariner."—Foreign Affairs, by Dr. E. J. Dillon.

The Dawn and Dawn Society's Magazine, Calcutta. 5*s*. per annum. The December number contains part V. of "The Civilisation of Northern India: a contribution to the study of Hindu-Moslem Relations," by Rabindra Narayan Ghosh, M.A.

—— February, 1912. The Embassy System (continued) IV. Commercial Expeditions to China from Mohammedan States in Northern India, 1300–1700 A.D.

The English Review, London, 1*s*. February, 1912. The Breakdown of Turkey, by Dr. E. J. Dillon.

The Fortnightly Review, London. 2*s*. 6*d*. January, 1912. Italy and her Position in Europe, by J. Ellis Baker.—The Government of India Problem, by Dr. J. Beattie Crozier.

The Geographical Journal, London. 2*s*. FEBRUARY, 1912. Travels in the Libyan Desert, by W. J. Harding King.

The Hindustan Review. 1*s*. JUNE, 1911. A Mohammedan University for India, by E. G. Long.—Islam and Socialism (III.), by M. Husain Kidwai (parts IV. and V. appear in the July and August numbers).—Indian Mussalmans : their present situation, by S. M. Musud Ally Khan.

The Imperial and Asiatic Quarterly Review, London. 5*s*. JANUARY, 1912. Economic Transition in India, by J. Kennedy, I.C.S.—The Gates of India, by Sir T. Holditch.

The Indian Review, Madras. 1*s*. AUGUST, 1911. Muslim Education, by A. S. Minhas.

—— SEPTEMBER, 1911. The late Nizam of Hyderabad.

The International Review of Missions, Edinburgh. 2*s*. 6*d*. JANUARY, 1912. The Growth of the Church in the Mission Field.—I., Among the Bataks, by Dr. Joh. Warneck.—The Vital Forces of Christianity and Islam, by the Rev. W. H. T. Gairdner.—The Continuation Committee, by J. R. Mott, LL.D.—The Place of Women in Modern National Movements of the East, by Miss A. de Sélincourt.—The Special Preparation of Missionaries, by Henry T. Hodgkin.

The Islamic Fraternity, Tokyo. DECEMBER, 1911. First Conversion to Islam in Japan ; a Japanese Baron, his daughter and son-in-law embrace the Faith.

Journal of the American Oriental Society. 25*s*. per annum. OCTOBER, 1911. A Letter from the Mahdi Muhammud Ahmad to General C. G. Gordon, by G. Sverdrup, junr.

Journal of the Bombay Branch of the Royal Asiatic Society. 4*s*. 6*d*. Vol. XXIII., No. 65. An Account of the Comets as given by Mahomedan Historians and as contained in the Books of the Pishinigân or the Ancient Persians, referred to by Abul Fazl, by Shums-ul-Ulama Jivanji Jamshedji Modi.

Journal of the Royal Society of Arts, London. 6*d*. FEBRUARY, 1912. The Old District Records of Bengal, by the Rev. W. K. Firminger, B.D.

The Lady's Realm, London. 6*d*. JANUARY, 1912. The Queen's Indian Friends, by Surya Devi (H.H. the Begum of Bhopal, H.H. the Begum of Janjira and other ladies).

The Law Quarterly Review, London. 5*s*. JANUARY, 1912. The Moslem International Law, by Syed H. R. Abdul Majid.

The Liberal Christian Monthly, London. 1*d*. OCTOBER, 1911. Abdul Baha Abbas.—Special interview by the Editor.

Life and Light for Women, Boston. JANUARY, 1912. A Moslem Number.

The Lightbearer, London. DECEMBER, 1911. Tour of the Mission Stations.—Zaria to Lagos, by Mr. W. J. W. Roome.—Letters from missionaries.

—— JANUARY, 1912. The God of Africa, by Mr. W. J. W. Roome. (This is a lengthy criticism of the attitude towards Islam of Mr. Morel, in his book "Nigeria : its Peoples and its Problems.").

—— FEBRUARY, 1912. On the Study of African Languages, by Paul Krusius, Ph.D.

The Literary Digest, New York. 10 cents. DECEMBER 2nd, 1911. Italian Atrocities in Tripoli.—Mr. Shuster's Dilemma.

—— DECEMBER 16th. A Yankee in Teheran.—Mr. Shuster's Justification.—Moslem Aid for Turkey.

The Literary Digest. DECEMBER 30th. Persia an Asiatic Poland.
—— JANUARY 6th, 1912. Russia on the Road to Teheran.
—— JANUARY 13th. Why Russia invades Persia.

Men and Missions, New York. 5 cents. JANUARY, 1912. Missionary Progress in 1911, by the Rev. James L. Barton, D.D.

The Missionary Herald, Boston. NOVEMBER, 1911. Survey of the Fields 1910-1911, by James L. Barton, D.D.
—— DECEMBER, 1911. By-products of Missionary Work.—The changed attitude of the East to Christianity, by Secretary James L. Barton.
—— JANUARY, 1912. "What next?" by the Rev. G. F. Herrick, D.D., of Constantinople.—Can we meet the Situation? (in Turkey and China), by Secretary James L. Barton.—Letters from the Missions.

The Missionary Herald of the Presbyterian Church in Ireland, Belfast. 1*d.* JANUARY, 1912. Notes from Damascus, by the Rev. W. J. McFarland, B.A.

The Missionary Review of the World, New York. 25 cents. DECEMBER, 1911.—Signs of the Times in Turkey.—Islam in India, by the Rev. S. M. Zwemer, D.D.—Tripoli and its Missions (reprinted from "The Gospel in North Africa.").

The Modern Review, Calcutta. 8 annas. DECEMBER, 1911. The History of Aurangzib, by Professor Jadunath Sarkar.—Delhi, the Rome of Asia, by B. C. M.
—— JANUARY, 1912. The History of Aurangzib, by Professor J. Sarkar.—Kashmir and the Kashmiris (III.), by Mukandi Lal.
—— FEBRUARY, 1912. The History of Aurangzib

The Moslem World, London. 1*s.* JANUARY, 1912. Islam in Nyasaland, by the Rev. A. L. Hofmeyer.—The Nearest Way to the Moslem Heart.—A Symposium, by the Rev. J. Cantine, D.D., the Rev. Ahmed Shah, the Rev. J. C. Purdon, the Rev. G. F. Herrick, D.D.—The Arab Rebellion in the Yemen, by the Rev. J. C. Young, M.D.—"The Burden-Bearer."—A Working Library on Islam, by the Rev. S. M. Zwemer, D.D.—The Entering Wedge, by Professor James P. McNaughton.—Some Moslem Apocryphal Legends, by Father L. Cheïkho, S.J.—Hyderabad, Deccan, by the Rev. G. E. Brown.—Survey of recent periodical literature on Islam.

The Muslim Review, Allahabad. 8 annas. OCTOBER, 1911. Special number devoted to the life and work of the late Nizam of Hyderabad.
—— NOVEMBER—DECEMBER, 1911. Islam from a Puritanic Standpoint, by Mr. Mohamed Siddique Hasan.—The Temperance Movement and the Moghal Kings, by Mr. Jogindra Nath Sammadar.—Alamgir: A Defence, by Mr. Muhammad Mahmud Usufpuri.—The Influence of Sûfism, by the Rev. Syed Ghafur Shah Ali Hassamy-ul Warsy.—Islam and the Pardah, or the Emancipation of Muhammedan Women, by Mr. Mir Sultan Mohideen.—The Imperial Conference and India, by Mr. Saraj-ul-Islam.—The Behar Provincial Conference: Presidential Speech, by the Hon. Mr. Mazhar-ul-Haque.—The Delhi antiquities (I.), by Mohamed Khalid "Shamim" Arvy.—Criticism and Discussion.—Editorials.

The Near East, London. 6*d.* Publishes periodical letters from Alexandria, Armenia, Athens, Basrah, Beyrout, Belgrade, Bucharest, Cairo, Constantinople, Cyprus, Jeddah, Khartum, Odessa,

Port Said, Salonika, Sofia, Smyrna, the Sudan, Teheran and Valetta. Special articles are : DECEMBER 6th, The Persia Committee ; Giaour Izmir ; Finances and Economics in Egypt.

The Near East, London. 6*d*. DECEMBER 20th. The Cretan Situation.
—— DECEMBER 29th. The Situation in Abyssinia ; The War in Tripoli, by Mark Sykes, M.P.—The Year in the Near East.
—— JANUARY 5th. Imperial Ottoman Gendarmerie.—The Egyptian Budget.
—— JANUARY 12th. Affairs in Persia.—The Turkish Outlook.
—— JANUARY 29th. Affairs in Persia.—The Egyptian Mixed Courts.
—— JANUARY 26th. Affairs in Persia.—The International College, Smyrna.—The State of the Yemen.—The Case for Turkey.—The Development of the Sudan.
—— FEBRUARY 2nd. Egypt and Neutrality.—Mr. Shuster in London. —Mr. Shuster and Persia.
—— FEBRUARY 9th. Interview with Mr. Shuster.—A Balkan Alliance.

Neglected Arabia, New York. JANUARY—MARCH, 1912. "A Good Story," by Ibrahim Muskof.—Three Notes at Random, by the Rev. S. M. Zwemer, D.D.—Hodeidah and the Danish Mission, by the Rev. Oluf Hoyer.—Domestic Life at Bahrein, by Mrs. Mylrea. —Impressions of the Arabian Mission, by Miss G. Y. Holliday.

The Nineteenth Century and After, London. 2*s*. 6*d*. JANUARY, 1912. Our Persian Policy, by P. Morrell, M.P.—The Changes in India, by Sir Andrew Fraser, K.C.S.I.—Fifty Years of Italian Independence ; From Naples to Tripoli, by H. Nelson Gray.—The Aftermath of Agadir : Suggestions for the Settlement of Territorial Ambitions, by Sir H. H. Johnston, G.C.M.G.

North Africa. FEBRUARY, 1912. 1*d*. News from the Mission Field (Tetuan, Fez, Tripoli.).

The Review of Religions, Qadian. As. 6. NOVEMBER, 1911. God Save the King.—The British Government and Jehad, by Mirza Ghulam Ahmad.—Is the Holy Quran the Word of Man ?
—— JANUARY, 1912. Twofold significance of the Coronation, or, Fulfilment of a Great Prophecy (refers to the revocation of the partition of Bengal).—Islam and Modern Sciences.

The Student Movement, London. 3*d*. FEBRUARY, 1912. "Liverpool, 1912," by the Rev. B. A. Yeaxlee.

The Student World, New York. 3*d*. JANUARY, 1912. Developments among Coptic Students, by Basili Botros.

Reis and Rayyet. Annual subscription, 17*s*. 6*d*. OCTOBER and NOVEMBER, 1911. The Italio-Turkish War.

The Quarterly Review, London. 6*s*. JANUARY, 1912. Turkey under the Constitution.—Tripoli and Constantinople, by Dr. E. J. Dillon.

The Wide World Magazine, London. 6*d*. JANUARY, 1912. Among the Bedouins of Eastern Bengal, by Lars Lind.—Across Persia and Europe on Pony-back, by J. H. Hill.

Woman's Work, New York. DECEMBER, 1911. Syria number.

FRENCH.

Al-Machriq. Annual subscription 15*s*. Father Cheïkho's articles, "Christianisme et Littérature avant l'Islam," are continued in the numbers for JUNE, JULY, AUGUST, OCTOBER and NOVEMBER. Other papers of interest to students of Islam are :—

Al Machriq. AUGUST, 1911. L'Histoire de la Littérature Arabe par Mgr Zaïdan, by Father Cheïkho.

—— OCTOBER, 1911. Un Livre par Sâ'id l'Andalous (XI. siècle), edited by Father Cheïkho.—Un Soldat Chrétien : Abu Samra Ghanem (1805-1895), by Father Cheïkho.—La Flotte Ottomane.—Les Eglises Chrétiennes de Dames lors de la Conquête Arabe, by Ibn 'Asâkir.

—— NOVEMBER, 1911. Coup d'Œil sur la Tripolitaine, by Father Cheïkho.—Akhtal et son Poème sur Masqalah Ibn Hobeira, by Father Salhani.

Asie Française, JUNE, 1911. Un Livre bien Anglais sur les Affaires de Perse.

—— JULY, 1911. Mort de Naoum Pacha.

—— NOVEMBER, 1911. Les Intérêts Français en Syrie.—Le Mouvement Arabe et la Constitution Ottomane

Journal Asiatique. Annual subscription 30*s*. "Prolégomènes à l'Etude des Historiens Arabes par Khalîl ibn Aibak As-Safadî, publiés et traduits d'après les manuscrits de Paris et de Vienne," by E. Amar ; runs through the numbers for MAY—JUNE and for JULY—AUGUST, 1911.

Revue du Monde Musulmane, Paris. Annual subscription 25*s*.

—— OCTOBER, 1911. Notes sur le mouvement du pèlerinage de la Mecque aux Indes Néerlandaises, by C. Snouck Hurgronje.—Section du Maroc, by Ed. Michaux-Bellaire.—Section de Mauritanie, by Cap. G. Gerhardt.—Chine, by F. Valentin.—Chronique de l'Inde, by Dr. Menant.—La presse musulmane.—la presse ottomane.—la presse persane, by L. B.

—— NOVEMBER, 1911. La Conquête du Monde Musulmane (see Book Reviews).

Revue des Sciences Politiques, Paris. Les trois interventions européennes au Maroc en 1911, by L. de Saint Victor de Saint Blancard.

GERMAN.

Allgemeine Missions-Zeitschrift. DECEMBER, 1911. Dr. J. Warneck : Fünfzig Jahre Batakmission. This survey of fifty years work among the Bataks in Sumatra, necessarily refers also to the work among Mohammedans. Although the Rhenish Missionary Society has been working chiefly among the Pagan population, they have also come into constant contact with the Mohammedan peoples. And their labour has not been in vain. About 7,000 Mohammedans have become Christians. This is greatly due to the strong influence exercised by the native communities, and in future—for the real fight with Islam is only beginning—this influence will be of dominating power and help.

—— JANUARY, 1912. Dr. G. Kurze : Tripolitanien und die evangelische Mission. An interesting article on the work of the North Africa Mission in Tripoli, which was begun in 1889. The present war has put a stop to all its enterprises, and the fanatical disposition of the populace is not very encouraging as to future work. The Tripolitans had learned to trust the foreign missionaries, the dispensary used to be thronged with sick people, boys and girls were attending schools ; and not only the people of Tripoli were touched by the Christian influence, but it had spread far into the

country. So it may be hoped that the North Africa Mission may continue its work after peace has been restored.

Der Alte Glaube, Hamburg. No. 8. Die Erste Deutschostafrikanische Missionskonferenz.

Berichte der Rheinischen Missions-Gesellschaft. Barmen. 1 mark 75 pf. post free. FEBRUARY, 1912. Missionsinspektor Wagner: Was die Pandita batak aus ihrer Arbeit zu berichten haben.

Der Christliche Orient und die Mohammedaner-Mission. JANUARY, 1912, contains a letter from Philippopel, by the Rev. J. Awetaranian. There is a great deal of unrest throughout the country. The Christian population is living in constant fear of new massacres. The Turkish newspapers are full of fanatical articles. Islam is not able to distinguish between politics and religion, it does not know of any difference in the creed of Christian peoples, so its hatred is directed towards all Christians alike. Only three years ago, after the proclamation of the constitution, Turkey seemed to be on the way to progress, but since then many bad influences have been at work. Hence those serious disturbances in Arabia and Albania. Italians and Turks are accusing each other of cruelties in the present war. We do not know whose guilt is greatest, but one thing is certain—all the cruelties we hear of from Tripoli are by far surpassed by the cruelties that have been going on in Turkey itself during the last few years.

Evangelische Missions-Magazin. JANUARY, FEBRUARY, MARCH, 1912. Dr. Christ: Die türkische Revolution und die evangelische Mission. This valuable article, of considerable length, gives a detailed account of present-day conditions in Turkey, its political, social and religious movements. One chapter is given to the "Sheriat" another to Panislamism, still another to Panislamic propaganda in Christian countries. Among other things of interest, we read of the great work of the American Board, and learn of future plans for work among Moslems. The closing chapters deal chiefly with the attitude of Christianity towards Islam.

Der Islam. Band II, Heft 4, NOVEMBER, 1911. Josef Strzygowski, Ornamente altarabischer Grabsteine in Kairo.—O. Rescher, Ueber fatalistische Tendenzen in den Anschauungen der Araber.—Eilhard Wiedemann, Ueber den Wert von Edelsteinen bei den Muslimen.—C. H. Becker, Historische Studien über das Londoner Aphroditowerk I.—H. I. Bell, Translations of the Greek Aphrodito Papyri in the British Museum, II.—C. H. Becker, Kleine Mitteilungen und Anzeigen: Das Amida-Werk. Kleinasien im Corpus Inscriptionum Arabicarum. Die Zeitschrift für Kolonialsprachen zur Entstehung der Waqfinstitution. Eine kritische Maqriziausgabe. Harders Arabische Chrestomathie. Beihefte zum Islam.—Josef Horovitz, Die Hamdaniden und die Schia.—Ernst Herzfeld, Zu Strzygowskis Aufsätzen in Band II, 79 ff. und Olz 1911, Nr. 4.—Bibliographie.

Militär-Wochenblatt, Berlin, No. 158. Der italienisch-türkische Krieg.

Orientalisches Archiv. 30*s.* per annum. OCTOBER, 1911. G. Jacob: Sultan Soliman als Retter des Sanct Georg zu Ofen.

Ostasiatischer Lloyd, 8th SEPTEMBER, 1911. China und seine mohammedanische Bevölkerung. In this article the Islamic question in China is dealt with. The estimates of the exact number of Mohammedans in China are still very contradictory. Former statistics have been exaggerated, now-a-days they are believed to

be about seven millions. In every province we find a smaller or greater part of the population to be Mohammedan. How did Islam find its way into China? In answering this question, the author gives an interesting survey of Chinese history. Those Arabs, Persians and Turks who, at different periods, crowded into the country have, but for their faith, become true Chinese. Only in the very western provinces the Mohammedans have not become Chinese, and these are constantly revolting against the Chinese government. Islam in China is a great power, and one day might become a great danger. It is evident that Turkey is making every effort to strengthen and uphold Islam in China.

Palästinajahrbuch des Deutschen evangelischen Instituts für Altertumswissenschaft des heiligen Landes zu Jerusalem, Berlin. Kahle: Das Wesen der moslemischen Heiligtümer in Palästina.

Der Sudan-Pionier. JANUARY, 1912. This magazine, which is the organ of the German missionary society working among Mohammedans in Upper Egypt, Nubia and Dongola, gives in its first article a hopeful account of the present state of its work and also of its future plans.

Über Land und Meer, Stuttgart, No. 14. H. Grothe: Tripolitanisches Volksleben.

Vienna Oriental Journal, Vol. XXV., No. 1. K. Inostrancey: Arabisch-persische Miscellen zur Bedeutung der Himmelsgegenden.

Westermann's Monatshefte, Brunswick, No. 5. R. Sexan: Ein Tag in Tripolis.

Zeitschrift für Missionswissenschaft. I., Heft, 1912. Schmidlin: Deutsche Kolonialpolitik und katholische Heidenmission. Among other things of interest, the author of this article deals with the Islamic question. Islam is not a help to colonial interests, neither will it ever be modernised or Europeanised. It is not wise to treat Islam with perfect neutrality and indifference, for Islam really is not only a religious but also a political danger. It is the duty of the government to counteract this dangerous influence, of course without force of any kind, merely in giving assistance and encouragement to missionary enterprises, and also in giving protection to converts. Great stress must be put on the abolition of polygamy. This article shows clearly that, in regard to Islam, there is unanimity of opinion among Roman Catholics and Protestants alike. Only in one point do they differ: this writer doubts the advisability of work among Moslems at the present time.

I. F.

ITALIAN.

Nuova Antologia, Rome. JANUARY, 1912. Victor: A Tripoli.—La Guerra Localizzata (I nostri obbiettivi, I mezzi d'azione, Il valore ed il prezzo di Tripoli. Localizziamo la guerra.).

CORRESPONDENCE

——:o:——

DEAR SIR,—

In the July number of this journal, there is a note on "Moslem Teaching in Song." The observant traveller in Moslem countries has doubtless often come across beggars who chanted a religious story; whether, however, they were consciously doing missionary work, I am not prepared to say; the fact remains, that these songs do attract the people, and thus religious teaching is brought to their knowledge.

One rainy afternoon, during my sojourn in Jerusalem, I was attracted by a not unpleasant voice singing in the court of the house. A blind beggar was standing below, singing; and at my request he repeated the song, which I give here in a translation, and transliteration. The poem is not complete; the man knew no more :—

"And Joseph said: 'Oh! father, who is like unto me?
And eleven stars bow before me.
The grace of my Lord has gone before me.
I have exalted Him to the highest rank.
I have exalted Him over the highest who is inspired.
Thou rulest, oh! my God, and wilt not be deposed.'
'Be silent, oh! Joseph, otherwise thou wilt be killed!
Who after thee can forget the victories?
Let thy brothers forget, otherwise they will know of the matter.
And my wounds (made) for thy sake, will not heal.'
They required of Joseph to commit treacheries;
They required of Joseph. And I and the traitors
Said: '(How would it be) if we should ask counsel of our father?
Oh! Jacob, give us our brother;
We are going with him out into the open fields.'
'My heart is terrified, it does not trust you
In regard to the precious one, that he go out with you,
Because of fear that the wolf might take him from you.
And you go far away from my sight'
We shall not be far away from thee."

wiqûl yûsif yâba mîn mitli
wihda 'shar kôkab sijdit li
karâmet rabbi sibqit li
'allaito bi a'lad—darajâti
'allaito fôq 'ali munzal
hâkim yâ rabbi wala tu'zal
uskut yâ yûsif la tuqtal
mîn ba'dak nâsil-ghalabâti
nassi ċhwâtak la yidru
ijrûhi 'alaik ma yibru

talabu yûsif lal-chônâti
talabu yûsif wana wil-chôna
qâlu lamman inshâwir abûna
yâ yâ'qûb a'tîna achûna
nisrah bu barra fil-chalawâti
qalbi mar'ûb ma i'amminkun
'alal-ghâli yisrah ma'kun
min chôfid-dib yâchdo minkun
witghîbu 'an i'wainâti
'annak ma nib'idsh gâhdi

Anyone who has lived among Arabs will know their love for descriptive song, and therefore the use of hymns as a means of evangelization, as Mr. McIntyre has suggested, will appeal to all who have a real knowledge of the Arab character. I do not wish to go so far as to suggest that the missionary, like the *râwî*, should go from camp-fire to camp-fire, and sing the praises of the Christian faith, but he should at least present his teaching in such form as is easily kept in mind,

and for that purpose versification is that most suitable, as most familiar and most easily remembered. Such stories as the birth of our Lord, His life, and redeeming death, as well as the lives of the Old Testament worthies, would be admirably adapted for such elementary teaching. Children would easily pick it up, and thus become, unconsciously, in a measure, missionaries of the Christian religion. It is hardly necessary to point out that these should be adapted to Oriental and not to Western music! If Moslems use this method for the propagation of their faith, as it seems, successfully, why should we not use similar means to spread the true faith, salvation by the redeeming work of Christ?

53 *Bath Road*, (Rev.) HANS. H. SPOER.
Wolverhampton, England.

DEAR EDITOR,—

Mr. Field, in his book "With the Afghans" says that "a khan addressed a letter to the director of the Central Asia Mission urging that a lady missionary (doctor) should be sent to Mardan to work in the zenanas." This request was an answer to the prayers of a little band of believers in Denmark, who had pleaded for "an open door" in the Peshawar district. The funds for work and missionaries ready to go were there *before* the request was made (Prov. xxi. 1). And when the missionaries reached Mardan, in 1904, God had, through this same khan, provided for them temporary quarters, where several thousand Pathan women and children came for treatment before the new hospital was built. At first the women were afraid. We had to treat them on the veranda; nothing would make them come in for fear of being "locked up." After a while they took courage and ventured inside; and finally one day, a young girl, who had been blind two years, agreed to stay. She was operated on, her sight was restored, and others entered the wards. In the Mardan district of the Peshawar valley, the scalpel opened up village after village, though the mullahs tried hard to hinder us because they knew the Gospel followed the scalpel.

The Pathan women have the same sterling qualities as the men, blended with sympathy and patience learned in the school of suffering, which every Mohammedan woman—rich or poor—has to pass through.

Converts among the Pathans are few, especially so amongst the women. As my thoughts go back to those I have known since 1898—my first year in Peshawar—one stands out as Dilawur Khan does amongst the men. She was an answer to prayer. A missionary's furlough was due in two years, and she felt constrained to pray for *one convert* from her patients as a token that she might return to work amongst the Pathans. A friend at home prayed with her. "I" came to the hospital from Afghanistan, a mullah's daughter, to seek advice about her eyes. While in the hospital she was at first very much opposed to the teaching, then slowly became interested, and one Sunday afternoon, when Bartimeus was the subject of the lesson in the ward, she finally decided for Christ. How marvellously God took possession of that young girl, gave her strength to leave all and confess Jesus in baptism, and how she later, when threatened with death in her own home across the border, confessed Christ without flinching, refusing to repeat the Kalima, and finally through a Mohammedan woman was helped to escape, might fill an interesting chapter in a future book. "Was it very hard?" the missionary asked, on her return from furlough. "Yes at first. I was so lonely. Then flashed through my mind the text you gave me before you left: 'Be thou

faithful unto death, and I will give thee a crown of life.' I felt my hand in His, and all fear had gone."

When we think of the lonely girl up there in Afghanistan, surely faith in the enterprise of work amongst women like her must come, and prayer be poured forth to the Lord in the hand of whom the king's heart is, prayer that will open the door which now seems tightly closed.

Mardan, (Dr.) MARIE K. T. HOLST.
N.W.P., India.

DEAR SIR,—

I come with a request: the friends at Cairo advised me to apply to you. We have no simple books in Chinese for Moslem men or women, both, as a rule, very illiterate, and equally needy. We need some simple catechisms and easy Gospel primers, prepared for the use of our Mohammedans. For the heathen people we have plenty of such books, but none suitable for Moslems. Several workers in Mohammedan districts have written asking me for such special books. Is it possible to obtain in *English* for retranslation into Chinese, books as above? (Books that have been proved valuable in other lands!) Most of our catechisms deal so fully with idolatry that Moslems turn away with pharisaical pride, "Thank God we are not as other men." Then early in our books prepared for the ordinary Chinese, there comes the usual formula as to the Trinity. The Moslem wants no more when he has read that, whereas the heathen, or ex-heathen, reads and is quite prepared to give a mental assent to such truths.

If you can tell me how to get hold of such books in English as we need for translation, or would, if necessary, insert a request for such a book or books in THE MOSLEM WORLD, it would be conferring a great favour. (Signed) F. HERBERT RHODES.

China Inland Mission,
Chefoo, North China.

To the Editor of THE MOSLEM WORLD.

DEAR SIR,—

Will you kindly find room in your columns to note that a most interesting meeting of the Lucknow Conference Literature Committee was held at Cairo, on 27th December; the Rev. W. H. T. Gairdner in the chair. Attention was chiefly concentrated upon: I., Ways and means of improving production; II., Increased circulation; III., How to secure more fervent prayer for greater spiritual result. Many practical suggestions were made and resolutions were drawn up.

On the important subject of a "Medium of Exchange," the secretary was requested to communicate the following to the chief missionary papers: Resolved, that attention be drawn (1) to the urgent necessity for writers of spiritual articles in vernacular languages, to co-operate with others by passing on their MSS. *in English*, with a view to retranslation into any other languages desired; (2) that THE MOSLEM WORLD, being a convenient medium for such exchange, they are glad to announce that the editors are willing to insert such articles in their "exchange columns" free of charge.

Trusting you will kindly insert this in an early issue,

Gratefully yours,

Nile Mission Press, ARTHUR T. UPSON
Cairo. (*Hon. Secretary Literature Committee*).
3rd January, 1912.

EXCHANGE COLUMN

——:o:——

SACRIFICE

(A special Khutba for the Korban Feast translated from the Arabic).

The object of this Khutba is to draw attention to the extraordinary phenomenon of a slain sacrifice offered upon the day of this feast (called in India Eed ul-Baqar, or the Cow Feast) by Moslems, whose religion (apparently) does not lend itself to such types. Three thousand of this Khutba, donated by a friend, were distributed gratuitously in all the principal towns of Egypt by fifty volunteer helpers on 1st December, 1911. It will interest the reader to know that these khutbas have been translated into Urdu, Sindhi, Turkish, Swahili, and Chinese, besides the Arabic and English versions. A. T. Upson.

" And recite to them truthfully the story of the two sons of Adam (who) both offered a sacrifice, from one of them it was accepted, and from the other not accepted." (Surah-el Maida : 30).

———

Praise be to God Who hath guided us by His Holy Book and redeemed us from a painful punishment by a noble victim and great redeemer. To Him be praise for this great grace, whereby He hath reconciled justice with mercy.

As for after (this introduction),—

Oh worshippers of God, truly the noblest of types of divine laws, and the chiefest of the treasures of religious ceremonies is the offering of sacrifice.*

So much so, that if we follow historical records, and explore human antiquities, it becomes clear to us that from the time of the Fall of Adam in the Garden of Eden, not one race of men, settled or roving, in all the centuries and ages, has left off offering sacrifice, whether human, animal, or vegetable, to the gods whom they worshipped ; the exceptions to this rule are not worth counting.

The intellect, indeed, now judges that this usual law is nothing less than an innate propensity originated by the Creator, Who " gave to every race a rite " (*i.e.*, of sacrifice) (El-Hajj : 35).

If we look into Holy Scripture, we shall find that God Most High announced to the whole of creation in every one of the past ages, the need for the offering up of sacrifices which should be sound and clear from every blemish, in a specially-ordained way, upon a special altar. This was as atonement for sin committed, or as a praise-offering for special favours, or in fulfilment of a vow.

Thus in Genesis iv. 2, in the Holy Tourat, we read : " And in process of time it came to pass that Cain brought of the fruit of the ground an offering to the Lord. And Abel, he also brought of the

*The original Arabic is richer than the translation : in this sentence e.g. there is a play upon the words *Korban* (offering) and *Dahiya* or *Adzha* (Sacrifice) the one being the Turkish name for this feast, and the two last the original Arabic name of it.

firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering He had not respect." In the Koran, Surah El-Maida: 30, it says: "And recite unto them truthfully the story of the two sons of Adam who both offered sacrifice, from one of them it was accepted, and from the other not accepted."

Again in the Tourat, in Exodus xx. 24, we read: "An altar of earth thou shalt make unto me, and shalt sacrifice therein thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee and will bless thee." Also in Genesis viii. 20: "Noah builded an altar unto the Lord."

Turning to the Zaboor, we find in Psalm l. 5: "Gather my saints together unto me; those that have made a covenant with me by sacrifice."

Oh sons of men: We hardly find a book of Holy Scripture free from mention of the offering of sacrifice as worship to God, until the coming of Christ Himself.

If we look into the "perspicuous Koran," we find that this ancient form of worship is laid down for its followers during the performance of pilgrimage; so much so, that the camel, which is slaughtered for this purpose, is considered to be one of the "marks of God"; *i.e.*, signs of His religion, which He has prescribed for His followers.

Note, too, that the *Zakat* (Alms) authorities have to sacrifice during the *tashreeq* days of each year (*i.e.*, the 10th-13th of Dzul-Hijja) sound animals, free from blemishes of every kind, in memory of the action of Abraham, when God commanded him to slay his son, and afterwards ransomed him with a noble victim. This story can be read in the Koran in Surah Es-Saffaat, 100-114, and in the Bible in Genesis xxii. 1-19.

Oh wise believers. Is it to be accepted by wise men (like yourselves), and in accordance with the justice of the Lord of Heaven and Earth, that the sacrifice of a poor dumb animal, innocent, irresponsible, and irrational, should make atonement for the sins of human sinners, owners of immortal souls? Without doubt you will answer, Never, never: for it is an accepted axiom that the ransom must be either equal to, or more valuable than the person ransomed, both in itself and in its attributes. A dumb animal can never, therefore, atone for the sins of man.

Again, was it fitting for the wisest of rulers to command the *Khalil* (*i.e.*, Abraham) to offer his son, his only darling, simply to test his obedience, when God already "knows the secrets and what is more secret" (Koran)? And to terrorise a growing lad by laying him down upon an altar and placing the knife upon his neck with the purpose of slaying him without any previous sin of his, but that God might know the amount of his father's resignation to His will, when He already "knoweth the contents of the breasts?"

Suppose we admitted that,—then would it not have been enough surely, for Abraham to have *purposed* the performing of the action, and would not God have said to him, "Stay, it suffices; I have verified thy submission to My will; take thy child without any sacrifice of a ram?"

Why do you think God sent down the ram "from heaven" (as Moslems say)? And why did He describe it as "noble?" What is there noble about a ram in the eyes of God that He should give this one such respect? Think over it, Oh wise ones.

Ye worshippers of Allah! Is it fitting that the All-Wise One should command His worshippers to slay expensive sacrifices and leave their ashes to bleach in the wastes, or for the beasts and birds of prey or fuel for the fire? The Koran saith: "Neither their flesh nor their blood shall reach God, only your own piety shall reach Him" (Hajj. 38).

May the wisdom of the All-Wise transcend such futilities. The offering, the sacrifices, and the blood are naught but a type of another propitiation, a sign of a great mystery, which divine Wisdom and Justice has provided.

When the decree of the wise Judge went forth sentencing Adam to banishment and perpetual death, spiritually as well as physically, we all, following in the footsteps of Satan, inherited the resultive action of sin; God, however, wishing to pour forth His wondrous grace, reconciled justice and mercy by His Eternal Word, giving Himself as a ransom from the penalty of sin.

This ransom was revealed to men gradually, for God taught His prophets at first by means of types and signs, even in the text of the law itself, such signs as the offering up of animal sacrifices for a propitiation for sins; then, more openly, as in the case of God's good news to Abraham on the occasion of ransoming his son, Isaac, and the clear prophecy that in his seed should all nations be blessed.

Then think of the great prophecies of Isaiah and David and others which fill Holy Scripture: what are these revelations and signs and good tidings but marks of the mercy of the Most High, so that ancients as well as moderns might be able to believe in the one only Saviour and Redeemer: until, at last, the plan of God was fully carried out by His sending His Eternal Word, through the Holy Spirit, to be incarnate in the womb of the Virgin Mary, perfect man and perfect God, incomprehensible to human intellect. With this agrees the Koran, which says: "Truly Jesus, the son of Mary, is the apostle of God and His Word which He cast into Mary, and a spirit from Him" (El-Nisa: 199).

Then, by His death upon the cross, not only was His love perfected towards us, but the signs and types were revealed, and the meaning of the prophecies and announcements demonstrated, and it became just as clear as the clearness of the sun in the heavens that Christ Jesus, He is the ransom, He is the offering. He is the "noble victim," He alone is the atonement for sin. He is the only mediator and general intercessor to reconcile God and sinful men: He is the only Saviour from the wrath of the Lord of all creatures: He is mercy itself and grace itself: He reconciled divine Justice and Mercy by shedding His own precious blood.

In the Epistle to the Hebrews, ix. 22, we read: "Without shedding of blood there is no remission."

May God make both you and me to be of those who believe, and who leave the typical and come to the actual, after due verification of the truth. He is the only guide to the understanding of both the Old and New Covenants. AMEN.

MISSIONARY NEWS

——:o:——

German East Africa.

In the German colonies there has of late been evidence of increased missionary activity, and this is especially noticeable in German East Africa, where four German Societies—the Berlin, the Bielefeld, the Leipzig, and the Moravian—are at work. They are reinforcing their staff, and contemplate (on the part of the Leipzig Mission) occupying a new field in the region of the Kilimanjaro, while two additional societies—the Neukirchen and the Brecklum—are about to join the ranks of the present workers, one in the north-west and the other in the south. When this consummation shall have been reached, some attempt will have been made to form a chain of stations from north to south as a bulwark against the advance of Islam, which is assuming such a dangerous aspect in these parts.

The first conference of representatives of evangelical missions in German East Africa took place in August, 1911, at Dar es Salam, and was attended by delegates from the above-named four societies and from the Church Missionary Society. It met under the presidency of Superintendent Klamroth, of the Berlin Mission.

The Islam danger was a prominent subject of discussion, and the urgency of the task imposed by it was presented to the conference in an exhaustive address from the chairman, who gave a picture of the progress of Islam, such as must put to silence all easy optimism which may yet be found in some quarters. There is no district in German East Africa untouched by Islam, and in remote parts of the Hinterland its roots have struck so deeply that the natives refuse to receive Christian teachers. The propaganda is chiefly carried on by coast men, while the native officials, appointed by the government, frequently use their position of authority for proselytizing purposes. An instance was given of Usambara, where Islam has gained great influence, since the officials notified to the head-men that all government servants must be of the Mohammedan religion. The government schools serve the same propagandist end, the teachers being Mohammedans, and influencing their pupils in that direction.

The main object of the conference was to discuss how most effectively to combat this growing peril, and the result has been a series of resolutions, to which effect will be given by various members of the conference, and a strong recommendation to the Home boards for the appointment of an experienced missionary linguist for translation work solely. In view of the secular character of government schools (which gives Islam such a vantage ground), it was resolved to make a vigorous effort towards the establishment, at the coast and all inland centres, of primary and secondary schools—the latter for the training of teachers and native officials. The importance of the Swahili language for the tribes of the interior was emphasized, and the creation of a good Swahili literature was felt to be a pressing necessity.

As Swahili is gradually developing into a pure Bantu dialect, this fact alone will necessitate a revision of existing translations, and Mr. Klamroth (Berlin Mission) has made a beginning in this direction. The specimens he presented of translated portions of Scripture, com-

mended themselves to the conference by their accurate and felicitous rendering, and he was requested to undertake the translation, first of the four Gospels and next of the whole New Testament, and to submit his MSS., when completed, to a sub-committee, on which each society will be represented. Scripture portions from the Old Testament are also to be issued in the Swahili dialect, and a hymn-book is to be compiled; but what is felt to be the most urgent need is the supply of suitable school literature, notably a good primer for children and appropriate books for teachers, while, for general distribution, tracts and short biographies are to be prepared. The books used in government schools are of little use to mission schools, owing to the absence from them of all religious and moral teaching; hence the necessity for prompt and vigorous application to this part of the work, if the forward movement is to be effective.

The harmony which prevailed at the conference will ensure cordial co-operation in the diffusion of the proposed literature on the part of the members concerned, and the circulation of a Swahili paper—started by the Berlin Mission and now to be enlarged—will prove a further adjunct in the promotion of fellowship.

The last day of the conference was devoted to a frank exchange of opinions on such missionary problems as Circumcision, Discipline, Polygamy, Ownership of Slaves, etc., and it was found that these thorny questions were dealt with in much the same way by the various representatives.

The next conference will be held three years hence in the Kilimanjaro district.

Since the above Conference was held, the Leipzig Mission has sent out three brethren to occupy the new East African field at Iramba—a plateau to the south-west of the Kilimanjaro, with some 50,000 inhabitants. The adjoining district of Turn is worked by a Roman Catholic mission, but Iramba is at present an open field.

The Schleswig-Holstein Mission has also turned its attention to East Africa, and decided upon the district of Uha, to the south-east of Urundi, where the Neukirchen Mission is on the point of settling; and to the north-east of Ujiji, the great trade centre on the shore of the Tanganyika Lake and the prospective terminus of the German East African overland route. The whole of this district bids fair to develop rapidly after the completion of the railway, being well adapted for the cultivation of cereals and vegetables, as well as for such produce as coffee, cotton, India-rubber, oranges, etc.

In the furthest north-east of the protectorate, at Ruanda, there is a settlement of the Bethel Mission, where the Neukirchen brethren will now be their neighbours (at Urundi).

By these various enterprises, the vacant spaces in the missionary occupancy of German East Africa will be at least to some extent saved from the encroachments of Islam.

Die Evangelischen Missionen, January, 1912. B. H.

India.

In Sialkot a man has discovered in a unique way eight relics of Mohammed and his family! The very shoes of the great prophet are here, and the coat he last wore, and the hair of two of his sons, as well as part of the costume of his favourite wife! The discovery of these articles has made quite a sensation, and the discoverer has not hid his

light under a bushel, for he has travelled far and near, stirring up his fellow-believers to take more interest than formerly in their religion. The gifts of the faithful to him in two years' time amount to the immense sum of nearly £2670.

This stir among the dry bones has made the already great difficulties of reaching Mohammedan hearts with the Gospel of the Son of God, greater and more varied than ever; but no missionary's ardour or enthusiasm is damped by this affair, for it is not the sign of a new life coming to evidence, but merely a galvanic shock which is transient. The consequent depression after the excitement has died down will show the people more and more their need of eternal life in and through Jesus Christ our Lord.—*Life and Work.*

Khorasan.

The following paragraphs are taken from a report by Mr. Frame, of a tour in the provinces south-east of the Caspian Sea :—

Kuchan is a small town laid out on strait lines, giving an effect of a queer mixture of Orient and Occident. There are scarcely 10,000 inhabitants, and they are as a rule ignorant and of mixed race and language. The city has little trade of its own, being chiefly a transport centre between Askabad and the various cities of Khorasan. We had, however, a good many sales here, and several interesting experiences. One acquaintance having printed some pictures for us refused payment. We made him a present of a New Testament. Later he invited us to dinner, and showed by his questions that he had already read and become interested in parts of the book. The last day we were in Kuchan, an old Armenian called me into his office, and after asking about our success, he said : " You have sold about thirty New Testaments here. You have done enough for the present, and can go on your trip. I was in Resht thirty years ago when the colporteurs first came there, and you know what Resht is to-day. Those books started a fire which the mullahs could not quench, and it will be the same here in Kuchan. You have done your part."

The chief feature and most direct value of this trip was not the opportunity of direct preaching, but the large scale of Scriptures. This exceeded all our expectations, and was a constant source of wonder. In planning the trip, my helper had insisted that we ought to remain in each place ten or fifteen days, but this was impossible. He rose to the occasion nevertheless, and for once the East hustled ! In each place, except Meshhed, he went publicly to the bazaar, and canvassed it from shop to shop. Only occasionally did any one object. The Armenians were, as a rule, very helpful; sometimes displaying and selling the books in their own shops; sometimes going with Bodvelleh to see their Persian neighbours. The total number of sales was as follows :—

	Bibles.	Test.	N.T.	Portions.
In the Moslem languages	60	24	147	185
In the Jewish languages	—	1	—	26
In Russian	18	—	35	57
In Armenian	34	—	16	11
In the European languages	6	—	6	1
	118	25	204	280

making a total of 627 copies of Scriptures sold.

Hamadan.

"Mohammedans have put into our hands 1500 tomans for a new school. It is simply another evidence that the country is open to us if we will only go in and possess it. It certainly means something when several Mussalman khans, including a mullah or two, will collect 1500 tomans to open a school which shall be entirely self-supporting, and ask that Christian teachers be given them for the school, and in addition give full liberty to teach the Bible and the principles of Christianity; not only giving permission to teach them, but rather asking that they be included in the curriculum. It surely seems that our prayers are being answered."—*The Assembly Herald.*

Syria.

The work in Syria and Palestine is always of deepest interest. Beyrout, with its college and printing press, is the great centre of activity. The college has an enrolment of 853, and the press printed during the year over 40 million pages. The medical work at Tripoli and Junieh is doing much to break down the prejudice of the Mohammedans, and represents the spirit of the Great Healer. During the year the father of the Syrian Mission, Rev. H. H. Jessup, D.D., went to his reward after fifty-five years of service. The first ordained Protestant minister in Syria, Rev. Saliba Jerawan, also passed away after serving his own people for fifty-five years. An encouraging feature of the Syrian work is the amount given by the natives for the support of their churches and schools and for other purposes. Over £12,000 was raised by them during the year, which exceeds the amount sent from the homeland by £1,000.—*Star in the East.*

Beyrout.

Whatever other causes may have been at work, the point to be observed is this: there is dawning upon the Oriental mind a perception of the fact, that one-half of the population can be subjected to unnatural restrictions and repression only at grave cost to the public welfare. If a generation is to arise able worthily to discharge the duties and to enjoy the privileges of free citizenship, woman must be fitted to play the woman's part. Girls are, therefore, assuming a new importance in their parents' eyes. It is not considered beneath the dignity even of their fathers to take thought for their education. Projects for schools to be instituted and conducted by Moslems for their girls are spoken of. This is a new thing under the sun. The great difficulty is to find suitable female Moslem teachers. It is an arresting evidence of the change that has taken place in attitude and spirit, that they are willing to appoint to the charge of their schools girls who owe their training to missionaries.—*Annual Report of the Jessie Taylor Memorial School.*

Egypt.

Continued activity is reported among the native churches along the Nile Valley, with steady increase of converts and communicants. Assiout, with its educational facilities, sends cheering news. There are 315 girls in Pressley Memorial and 789 students in the college. During the year eighty students and sixteen girls made decisions for Jesus Christ.—*Star in the East.*

224a

Henry Martyn

Centenary of his death, October 16th, 1912.

Henry Martyn's Vision of the Moslem World.

"Thus we are baffled—yet it is the Lord's will—and therefore I feel willing to try again and again, till the work is approved. It seems now to be the wish that Sabat should leave the Persian for awhile and commence an Arabic version: to this plan I cordially consent, because it is the most important version of all, Arabic being understood not only in Syria, Tartary, Persia, India, and many parts of China, but through a large part of Africa, and all along the south coast of the Mediterranean."

(From a letter dated Cawnpore, Oct. 10th, 1809.)

225

The Moslem World

VOL. II JULY, 1912 No. 3

EDITORIAL

—:o:—

REAL Christians are the best and truest friends of Moslems everywhere and always. It is only when Christian things have been done in an un-Christian way, or when un-Christian things have been done by Christians, that Christianity has appeared as a bitter foe to our Moslem brethren. Not the Crusades, but Raymund Lull represented the real spirit of Christianity toward Islam in the Middle Ages; not the bombardment of Jiddah in 1858, but the foundation of Robert College in 1864, expressed the real desire of Christians toward the Moslem world; not the Italian campaign in Tripoli, nor Russian executions in Teheran, but the work being done day by day in the seventy-two missionary hospitals in North Africa and the Nearer East alone, and the ministry of healing and friendship from Fez to Kerman, represent the spirit of the Gospel and of Christianity.

In the Koran chapter of *The Table* occurs a remarkable verse, the eighty-fifth, to which we call attention because it expresses this same truth, only half comprehended by the Prophet himself, and one that has never needed emphasis so much as it does to-day. "Thou wilt surely find the nearest in love to those who believe to be those who say, We are Christians; that is because there are among them priests and monks, and because they are not proud." Baidhawi comments on this text as follows: "Because of their gentleness and the tenderness of their hearts and their little desire for the present world, their much care for knowledge and labour; and to this the text has reference, that is because there are among them priests and monks and because they are not proud; *i.e.*, to receive the truth when they understand it; or

they are humble and not arrogant like the Jews. So this passage teaches that humility, a teachable spirit, and the fleeing from evil desires are praiseworthy even in the case of the infidel." In spite of the sting at the end of this comment, Baidhawi and other commentators with him have here shown us the surest line of approach if we would win our Moslem brethren to Christ. Humility, docility and love speak a language that is everywhere understood and that cannot be gainsaid. It was understood by Mohammed in the earlier part of his career when he met Christian monks and teachers, and is understood to-day by his followers.

A passion for Moslem souls does not mean that we are to compromise or to conciliate at any price. "Faithful are the wounds of a friend." There is a real sense in which he who loves Moslems most must often, like a skilful surgeon,

> "Go his way, and preach
> On the old Gospel's heart-assailing plan,
> And cut the gangrene, like a practised leech,
> With firm, sure hand, and fear no face of man;
> Call vile things vile; wash the fair paint from sin,
> And give to glare of day the foul-faced sore within."

Yet this is only part of the cure of souls. The surgeon hurts to heal. The Great Physician is tender. In these days when Moslems are justly irritated by the political aggressions of Christian powers, or the un-Christian conduct, at times, of the so-called representatives of Christianity, we may well emphasize the ministry of friendship, and enter a plea for less of the spirit of controversy and more of the spirit of the Cross; not for less assault on the citadel of error, but for more ministry of healing to the wounded and dying in the trenches. In this connection we quote part of a letter from a missionary in Persia: "If there was a mistake made at Lucknow, it was that of dwelling too much on the intellectual and linguistic preparation for workers among Moslems, and not enough on their spiritual preparation. Is it not possible to inform ourselves thoroughly of our enemy's ground, and yet remain ignorant of our own? A course in practical piety and applied Christianity is of more use than so much knowledge of strategy and tactics.

It was not when St. Paul attempted to accommodate himself to the critical Athenians, by showing how much he knew of their religion, that he obtained the greatest success, but just after, when he determined among the Corinthians to know nothing but Jesus Christ and Him crucified."

The nearest way to the Moslem heart is the way of God's love, the way of the Cross. "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass or a clanging cymbal. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things." Where *this* is the attitude and character of the missionary, he will doubtless hear again from Moslem lips:—

"And thou wilt find the nearest in love to those who believe to be those who say, We are Christians."

HENRY MARTYN.

On the 16th of October next the missionary world will commemorate the centenary of the death of Henry Martyn, saint, scholar, and seer. The first modern missionary to Moslems, he called attention both to the character and the extent of Islam, and by his consecration of life, his labours, his letters, most of all by his tragic death, he aroused a sleeping Church to her duty and privilege. What better date could be selected as a universal day of prayer for the Moslem world than this centenary day? How can we better commemorate this great apostle and his passion than by fulfilling and perpetuating his mission of love and intercession? For it must never be forgotten that Henry Martyn was first and always and above all else a man of prayer. Shall not that life of prayer call forth anew an inspiration to dauntless faith and undiscourageable prayer in every

lonely missionary station and among the churches of Christendom ?

We are indebted to the courtesy of the Church Missionary Society for the privilege of reproducing a portrait of Henry Martyn in this number. It is taken from an oil-painting by an unknown artist in their committee room, at Salisbury Square, which bears this inscription :

" Bequeathed to the Society by the Rev. G. F. Bates, West Malling.
Presented December 13th, 1811."

The story of Henry Martyn's life is familiar, and can indeed, be outlined in a few sentences ; but who can ever measure the far-reaching influence of that life in the East and in the West ! Born in 1781, Senior Wrangler and first Smith's Prizeman at Cambridge, in 1801 ; ordained as curate in 1803 ; he was stirred by reading the " Life of David Brainerd " and by the work of William Carey, to offer himself for India. There were difficulties and hindrances, but ultimately he received an appointment as chaplain under the East India Company. He sailed in 1805, laboured untiringly and incessantly in every way possible, especially in the work of Bible translation, for six years. Then he journeyed to Persia, touching Arabia ; suffered there for a year from failing health and from the bitter enmity of the Mohammedan mullahs ; and on his way home to England overland, yielded up his heroic spirit to God, at Tokat, in Armenia, on October 16th, 1812, at the age of thirty-two.

The closing words of his journal can never be forgotten, " They brought me at last to a stable-room, my fever increased ; the heat in my eyes and forehead was so great that the fire almost made me frantic. I entreated to be carried out of doors, but was not attended to. At last I lodged my head on the damp ground and slept . . . Ah ! when shall time give place to eternity ? When shall appear the new heaven and new earth wherein dwelleth righteousness ? There, there shall enter in nought that defileth." His body had burned out for God, but the fire of his spirit burns on.

The words printed under the portrait show how, even in India, his mind and heart went out eastward and westward, sweeping the horizon of the Moslem world in his passion for souls. Though baffled, he felt it was God's will. He must try again and again to reach not only India but Persia, Syria, Tartary, China, and North Africa. His vision was that of an empire builder for the King of Kings, whose ambassador he was. And yet how slowly the Church has followed his leadership. After a century the task is still unfinished, and Martyn's prophetic dreams are only beginning to see fulfilment.

The new century, and the day of the centenary, call for a new vision of the great Moslem world in its strength, its weakness, its need and pathos and helplessness, its accessibility and promise. How different all these are now from what they were in the days of Henry Martyn! Now we see doors open everywhere, facilities multiplied and much accomplished already, which was only a hope and a vision to him, who with the noble army of martyrs—

> "Climbed the steep ascent of heaven
> Through peril, toil, and pain;
> O God, to us may grace be given
> To follow in their train."

S. M. ZWEMER.

In the *Fortnightly Review* for February, 1911, there appeared an interesting and suggestive article from the pen of Mr. S. M. Mitra, entitled: "Analysis of Indian Unrest." The paragraphs that dealt with Islam seemed to us so well worthy of attention, and so germane to the aims of this Review, that we reproduced them in our January number, acknowledging, however, both source and authorship. The Editor of the *Fortnightly* subsequently wrote to us, expressing surprise that we had not asked permission for so large a quotation, and we learned with deep regret that our action had given offence. Nothing was further from our thought than to commit any trespass or discourtesy. We had simply used the freedom allowed in such matters in America. Our lengthy quotation was intended to be appreciative and complimentary, and we regret that formal permission was not asked, which we are sure would have been most courteously granted.—[ED.].

POINTS OF CONTACT BETWEEN CHRISTIANITY AND ISLAM

——:o:——

THE three religions generally described as universal, because they are not limited to any one nation but are missionary in character and seek to spread abroad the truth each claims to possess, are Buddhism, Christianity, Islam; and the future history of mankind depends on which of these three religions is finally victorious. While the Christian believer is confident that Christ will be the name above every other name throughout the wide world, yet he must realize that the progress of the Kingdom may be infinitely delayed, if with any race or nation Buddhism or Islam should gain an advantage through the indifference or the negligence of the Church of Christ.

With Buddhism, Christianity has had little, if any, historical contact until the modern missionary era. The view of some scholars, that Buddhist legends exercised some influence in the composition of the Gospels, may be dismissed as baseless speculation; and Buddhism in its two historical forms, the Hinayana and the Mahayana, cannot be proved to have borrowed anything from Christianity. It is true that the Lamaism of Thibet shows such striking resemblances to Roman Catholicism that we cannot dismiss the possibility of the influence of the latter upon the former, and Buddhist sects in China and Japan have doubtless been affected by the contact of the East with the West. But by its very nature, Buddhism does not threaten to be so formidable a rival as Islam, for the future conquest of the world.

The contact of Islam and Christianity has been close and constant. Mohammed was dependent upon both the Jewish and the Christian Scriptures, probably not directly, but indirectly, through channels which were polluted.

It was in a debased form that he gained any knowledge he had of these religions. His view of the Trinity, one that included Mary as equally worthy of worship with Jesus and the Father, may be taken as an instance of his ignorance of Christian truth as it really is. Nevertheless, Islam has borrowed much from Christianity, although it has changed for the worse what it has borrowed, and just as quarrels in a family are often more bitter than the disagreements of those not so closely related, the affinity in some respects of the two religions has led to a greater antagonism between them. Islam is more intolerant of Christianity than is Hinduism or Buddhism; and the Christian missionary often seems to be driven by that intolerance to a less sympathetic, and a more condemnatory attitude in Moslem lands than in India or China. It seems to be an instance of the better being the greatest enemy of the best. It is necessary to recognize that points of contact are often points of opposition, that the apparent resemblances may serve only as a foil to real differences, and that it is even probable that such connexion as there is, may make Islam not a preparation for, but a hindrance to, Christianity in any land in which it has gained the earlier possession.

At first sight it seems to be a great gain that Monotheism is common to Islam and Christianity. Polytheism and idolatry do not need to be denounced and destroyed as in other religions. The passion of the Moslem for the unity of the Godhead does appeal to the Christian thinker, who cannot but regret the popular Tritheism into which the doctrine of the Trinity has sometimes been perverted within the Christian Church, and Islam may legitimately make the demand, that the Christian doctrine of God shall be so presented as to preserve the truth of the unity. But the Moslem idea of God has two defects, one ethical and one metaphysical. Its Monotheism is not an ethical Monotheism. Its conception of God as absolute will is sharply opposed to the revelation of the fatherhood of God by Christ, although some systems of Christian theology, such as our extreme Calvinism, show considerable affinity with it. The love of God in Christ seems,

to some Moslems, to be only weakness, a change of moral values has to be effected before they can be persuaded to regard the Christian thought as the worthier conception of God. Even the mercy of Allah is arbitrary, and over against this must be set the holiness of the love of God. Metaphysically, the Moslem conception of God is also defective. Conceiving God as bare unit, its idea of God lacks content. It is only as God is thought of as difference-in-unity that there can be a concrete conception of Him. Deistic in its separation of God from the world, the Moslem idea easily passes on into a pantheistic identification of God and the world as more satisfying to the speculative intellect and to the religious consciousness of man. The attachment of the Moslem to his idea of the divine unity makes the Christian doctrine of the Trinity an abomination to him,—a form of the polytheism on which Islam has waged relentless war. It is evident, then, that this territory, which is common to Islam and Christianity, is more likely to become a battle-ground than a peaceful meeting-place.

It is an initial advantage that the Moslem believes, as the Christian does, in divine revelation, and can recognize such a revelation, though he considers it to be falsified in many particulars, in the Christian Scriptures. But he holds strongly a mechanical theory of verbal inspiration regarding the Koran, and the Christian missionary who cannot insist on the same theory as regards the Bible appears to him to have a weaker position, as making a less claim for his Holy Scriptures. Most Moslems have no critical faculty ; and it is almost impossible by modern scholarly methods of criticism as applied to the Koran, to abate their extravagant pretensions on its behalf, and to show the superiority of the Christian Scriptures ; but with the spread of Western knowledge this method of argument will become increasingly possible and necessary. Already in Egypt and Persia the " higher criticism," as exploited by unbelief, is being eagerly welcomed in the controversy with Christianity, but the missionary need not fear modern scholarship, for the Koran will lose and the Bible gain in authority as the result of its application to the literary and historical problems raised by both.

For the pious Moslem the Koran is the last and perfect revelation, and he is ready to maintain that wherever the Bible contradicts the Koran there must be some falsification of the original text. The situation is thus a perplexing one. The Christian scholar must apply the methods of modern scholarship to the Koran ; he cannot, therefore, ignore or refuse the application of the same methods to the Bible. He must be skilled so to apply them in both directions as to correct the two mistakes : the false view of revelation, and the false estimate of the relative claims of Koran and Bible as the literature of revelation.

The Moslem is not altogether ignorant of Jesus, and even accords to Him a high place of honour. He admits regarding Him many facts in the Gospel record which raise Him above any other prophet, and so would seem at least to prepare the way for the acceptance of His divinity. But, on the other hand, there are three difficulties which prevent this acceptance. The Moslem conception of God on the one hand, and the sensuality of its ethics on the other, make the idea of an incarnation an abomination. Since he conceives fatherhood carnally, the thought that God should have a son seems to him to be a degradation of God ; and some missionaries in Moslem lands feel that the doctrine of the divine sonship must be stated with the greatest care, if it is not to be an offence to Moslem piety. Secondly, however exalted Jesus may be, He is still held to be inferior to Mohammed, who has brought the final revelation. The personal devotion that the devout Moslem feels to his own teacher, stands in the way of his giving Christ the place that Christian faith accords to Him. When Moslem religion is at its best, this hindrance is at its strongest. Thirdly, a moral code founded on the teaching and example of Mohammed, claims the Moslem conscience, and makes more difficult the appreciation of the excellence of Jesus. The contrast between the two personalities is so great as to demand a complete inward change before the transference of allegiance from one to the other can become possible. As Islam, for the most part, is in contact with a debased Christianity, it is difficult to bring home to the

Moslem's conscience the inferiority of Islamic morals. But if genuinely Christian lives rebuke his self-confidence, and his sense of moral values begins to be altered, the goodness and grace of Christ can and do make an effective appeal. The Cross is a scandal to him as a sign of weakness, and great must be the change before he can see God's wisdom and power revealed through it.

Moslem piety and morality have elements in common with Christian piety and morality; but the Moslem spirit is so legalistic that the Christian doctrine of justification by God's grace through faith alone, finds the same kind of opposition as Judaism offered in the early days of the Christian Church. While, therefore, the adoption of Islam, on the part of a barbarous race, may appear to be an advance towards a higher stage of civilization, it is probable that the peculiar ethics of Islam will only greatly increase the difficulty of a subsequent acceptance of the Gospel of Christ.

So far, it is orthodox Islam alone that has been considered. The heresies and sects of Islam reveal not only its defects as a religion, but just those very defects which it is in the power of Christianity to rectify. The Shiah heresy of Persian Islam holds a belief in the incarnation, the atonement, and the intercession of saints; but close observers of this type of piety maintain that the form in which these ideas are held, is such as to afford only that measure of satisfaction of a real need of the soul, as will prevent satisfaction being sought as it is offered in Christianity. One missionary writes words which so clearly and fully state the situation that they deserve quotation: "I cannot regard these things as a valuable preparation for Christianity. They make the idea familiar, they testify to the heart's needs; but inasmuch as they also claim to satisfy them in certain ways, which are popular, oriental and easy for them to assimilate, I doubt whether they make the believers in them any more willing to substitute our teaching for their own." Persian Mysticism, which testifies to the soul's aspiration for closer communion with God, tends nevertheless to Pantheism; and so is not likely to predispose to a religion, historical, ethical, personal, as Christianity is.

It would seem that, on the whole, work among Moslems is not easier, but, probably, rather harder than among the adherents of the other faiths; and this conclusion seems to be confirmed by the actual results of work in these fields as compared with others. Yet the obligation is not lessened by the difficulty. The historical position of Islam, in relation to Christianity, is at present such, that Christianity cannot leave it alone without endangering its own progress in the world. And surely we can have the confidence, that, as the Moslem is a man with the soul-needs of manhood, he, like other men, can be awakened to feel his need of Christ, although his faith may offer great obstacles; and that as Christ has grace sufficient for all men, in Moslem souls too, He will see of the travail of His soul and be satisfied.

ALFRED E. GARVIE.

London.

BAHAISM IN PERSIA

——:o:——

One of the peculiarities of the Shiah sect of Islam, to which the Persians belong, is the reverence they pay to their twelve Imams and the eagerness with which they await the reappearance of the Hidden Imam. This has given rise to many sects, of which one of the more recent is Sheikhism. The leaders of this sect have taught their followers to expect the immediate appearance of the long-anticipated Imam (*i.e.*, the Mahdi). Therefore the claim, advanced by a young Shirazi in 1844, that he was the Bab, *i.e.*, the gate of communication with the Imam, met with a ready acceptance among them, and paved the way for his later claim that he was himself the Mahdi. Most of the Sheikhis accepted him and threw themselves into his cause with ardent enthusiasm. They denied as superstitions of the Ulema the mass of " signs " by which the Mahdi was supposed to attest his claim, and advanced as sufficient proof of his right, the Bab's striking personality and his ability to write verses fluently and without previous preparation. They were typical Mahdists,—enthusiastic, fanatical, intolerant, pugnacious. The Bab taught them that they were to drive all unbelievers out of the sacred provinces of Persia, and from the first they adopted an uncompromising attitude towards all who opposed them. The first arrest of the Bab was due to the introduction, at his command, of an additional clause in the call to prayer. The first blood was shed by Babis in the assassination of a Mujtahid in Kazvin. Rebellions followed. The Government, which had at first tended to remain neutral, tried to uproot the sect by the execution, in 1850, of the Bab. An attempted reprisal by Babis on the life of Nasr-ed-Din Shah, in 1852, led to renewed and bloodier persecutions, which compelled the leaders to retire to Baghdad.

This ended the first period of Bahaism. Before his death the Bab had instructed his followers to look for Him-whom-God-would-manifest. For a time, Mirza

Yahyah, the Subh-i-Azal, was the recognized leader of the sect, but in the early sixties his elder half-brother, Baha'ullah, claimed, first privately and then publicly, to be He-whom-God-would-Manifest. To this claim the friends of Subh-i-Azal very pertinently objected that it was absurd to suppose that the Divine Essence would manifest a new prophet and a new book before the preceding prophet and book had, to some extent, been accepted, but most of the Babis followed Baha'ullah.

About the same time the Turkish government summoned the Bahais to Constantinople, and later sent them to Adrianople; but while here the strife between the two factions became so sharp that the Government finally sent Baha'ullah to Acre and Subh-i-Azal to Cyprus, where he still lives. On Baha'ullah's death, in 1892, a schism arose as to the succession, but the majority of the Bahais followed his son, Abbas Effendi, Abdul Baha (the servant of Baha). After the proclamation of the Turkish Constitution, this gentleman was freed from restraint, and he has lately been travelling in Egypt and in Europe.

Under the new leadership Bahaism has undergone a steady transformation. The intolerant Mahdism of the early Babis has given place to an idea of universal brotherhood, which tries to cover all religions under its wings. The change may, however, be more of policy than of principle. Given power, this universal tolerance might disappear. A Persian, who had met Abbas Effendi, said: "He is very kind towards his friends, but bitter towards his enemies." Some followers of Subh-i-Azal were murdered by Bahais in Acre; other murders have been ascribed to them. A Bahai friend told the writer, without any appearance of shame, that he had paid so much to have a persecutor "removed," and that Bahais had, at times, used bribery to free themselves from persecution. Though these murders have not been traced to the leaders, the Bahais would not think such a course inconsistent in them. They say, *A prophet is no more to be blamed for removing an obdurate opponent than a surgeon for amputating a gangrenous limb.

* Browne, "A Year Amongst the Persians," p. 328.

Under more peaceful methods Bahaism has spread with varying success in Persia. The exact numbers of its adherents cannot be determined; partly because they are allowed to believe in secret, partly because liberalism is often confused with Bahaism, partly because Bahais after a time commonly drift into agnosticism and indifference. When closely questioned, Persian Bahais claim between two and three hundred thousand followers in Persia (quite a different estimate from the several millions claimed by European Bahai writers). My own experience leads me to estimate the number at 100,000, an estimate in which several friends and colleagues join.*

The political influence of the Bahais has also been grossly exaggerated. During the first Persian parliament they were forbidden to accept seats, and professed to maintain strict neutrality, but in the spring of 1908 a "tablet" was circulated among them, promising that Mohammed Ali Shah would rule for the remainder of his life, and the writer possesses a copy of another "tablet," promising him speedy peace and prosperity. The subsequent forced abdication of the king cost the Bahais considerable prestige and some followers. In my experience, the Bahais are not patriots; they set the interest of their sect above the needs of their native land.

To the missionary and to the student of philosophy, Bahaism is interesting and important, not because of its numbers or its political influence, but because of its relation to the inner consciousness of the Persian people. It is a recrudescence of certain metaphysical ideas and tendencies which have reappeared time and time again in a long line of Persian sects. Speaking of some of the earlier manifestations of these tendencies, Professor Browne, to whom students of Bahaism owe much, says† "These ultra Shiite sects do but reassert like the later Ismailis, Batinis, Carmathians, Assassins and Hurufis, the same essential doctrines of Anthropomorphism, Incarnation, Reincarnation or 'Return' and Metempsychosis; which doctrines appear to be endemic in

* This agrees with Shedd, "Missionary Review of the World," October, 1911.

† Browne, "A Literary History of Persia," Vol. i., p. 311.

Persia, and always ready to become epidemic under a suitable stimulus. In our own days they appeared again in the Babi movement, of which especially in its earlier form (1844-52) they constituted the essential kernel; though in later time, under the guidance of Baha'ullah and now of his son Abbas Effendi, they have been relegated to a subordinate, or, at least a less conspicuous position." The extent to which the changes referred have gone is very difficult to determine; partly because the old terms remain with altered meanings, partly because there is a difference of idea among the Bahais themselves, chiefly because the Bahai teachings are scattered through a multitude of books and tablets, which have never been systematically studied by those possessing the necessary language requisites and the opportunity of checking theory with practice.

On close examination, Bahaism resolves itself into Pantheism. According to Professor Browne,* the Beyyan teaches that "The Unchanging and Unchangeable Essence of God has existed from Eternity of Eternities in unapproachable Glory and Purity. No one has known it as it should be known, and no one has praised it as it should be praised. It is above all names, and free from all Likenesses and Similitudes." "All things that exist do so only so far as they are permeated by the Divine Essence. It is the one Being diffused through them and manifested in them that raises them from nothingness into the rank of contingent being." Baha'ullah says, †"God singly and alone abideth in His own place, which is holy above space and time, mention and utterance, description and definition, height and depth." A more recent writer‡ says Abbas Effendi teaches that "God is pure essence, and cannot be said to be anywhere or in any place. God is infinite." "The Universe exists for the purpose of creating in that Essence centres of consciousness, which shall know themselves and know It or God." It exists in two phases: matter, a negative

* "Journal of the Royal Asiatic Society," October 1889, pp. 913, 920.

† Browne's "Translation of Traveller's Narrative in illustration of the episode of the Bab," p. 116.

‡ Phelps, "Abbas Effendi, His Life and Teaching."

aspect of God which is self-existent and eternal, filling all space; and spirit, which is a simple, undifferentiated, unorganized emanation from God.

By a course of evolution spirit developes, in contact with matter, centres of self-consciousness, emotion, intelligence and reason, which are capable of union with, or transfer to, the pure Absolute Essence. Man is the highest form of this evolution, and is provided in addition with a radiation coming directly from God to man, the human soul. The spirits of men who fail to seek and attain, lose their semblance of entity and sink back into the world of spirit, having by their lives and character made an impression upon that world which tends to reappear again in the same form when a suitable material mould is found (*i.e.*, Metempsychosis in a modified form). Souls, which attain to higher things, may persist after death as separate entities, but ultimately lose their identity in the Divine Essence.

While the above is the most consistent and intelligible exposition of Baha'ullah's teaching, I have found it is not current among the Persian Bahais whom I know. Following certain "Table Talks" of Abbas Effendi,* these assert that spirits of men preserve their identity after death and enter the highest cycle of development, the cycle of perfection, which has no end. As according to this book evil is merely the absence of some good quality, it follows that the reward or punishment of men arises from the abundance or lack of good qualities with which they enter this higher stage of development.

It is hard to reconcile these two statements, both proceeding from the present head of the sect, without assuming, what is currently believed in Persia, that the Bahais only reveal their real teaching to the initiated. Others are allowed to believe largely what their hearts long for.

In the Seven Valleys, however, Baha'ullah seems to support the annihilation doctrine. He says, "Not until the traveller migrates from self and accomplishes these journeys (*i.e.*, the seven valleys) will he arrive at the sea of nearness and union." "The seeker cannot attain

* Barney, "Anur'ul Abha," see Bibliography.

this search except by the sacrifice of all that exists. He must annhilate all that he has seen, heard, or understood. The seven stages are: Search, Love, Divine Knowledge, Divine Unity, Contentment, Astonishment, Absolute Poverty and Annihilation. The search may take years, or it may be accomplished in an hour's time. Although the teaching of Baha'ullah in this connexion seems evident, it should be noted that many Persian Bahais assert that it means no more than that a man shall deny himself entirely in the service of God."

While much of the above closely resembles Sûfism, there is a great antagonism between the two, and there are two marked differences. The Sûfi simply tries to lift himself into the Divine Essence by following a "guide" who has trod the path before him. The Bahais believe that the Divine Essence has manifested itself through a series of perfect men, of whom Baha'ullah is the last and greatest. These men reflect the divine nature as a mirror reflects the sun without partaking of its nature. On closer inspection, however, they are found to go even farther in their adoration of Baha'ullah. In the "tablet" "Tajaleyyat," Baha'ullah applies to himself the following prophecy of the Bab, "Verily he is the one who shall utter in all grades, 'Verily I am God. There is no God but Me, the Lord of all things, and all besides me is created by me! O ye, My Creatures! Ye are to worship Me!'" This is the accepted attitude of the Persian Bahais. Although quibbling over the use of the word incarnation, they look upon Baha'ullah as God the Father Himself, and Abbas Effendi as the Son (but not necessarily a reincarnation of Jesus of Nazareth).

The second great difference between Sûfism and Bahaism is found in their respective attitudes towards "law." The Sûfi from the start seeks to release himself from all restraint of law, while the Bahai is enjoined to keep all the commandments from the beginning to the end of the search. Especially is the idleness of the Sûfis reprobated. As the commandments mentioned contain not only admonitions to love, purity, truth, etc., but also injunctions as to fasts and feasts, prayers and alms, laws of marriage, divorce, and inheritance, and even, I am told,

such trivial details as sitting on the floor and eating with knives and forks, we must rank Bahaism as a legal system after the Mosaic order, rather than a system of liberty such as Christ established.

Apart from its doctrinal inheritance from former sects, Bahaism closely resembles them in many features of its propaganda. Three are especially noteworthy, though we cannot dwell upon them. The first is the personal magnetism of the leaders.

The second feature is organization. Not only do letters and pilgrims form a constant means of communication with the head, who thus keeps in touch with the ramifications of the organization, but in each country and department there are local leaders and committees to oversee the work. One part helps another, not only financially but by the exchange of workers, and every effort is made to impress upon each one the reputed extent and unity of the movement. Thus, the value of an American newspaper or the presence of American Bahais in Teheran, is not their direct influence, but the impression they give that America has largely accepted Bahaism.

The most interesting and important, however, is the Bahai propagandist. He is a type to which Professor Browne's description of an Ismaili missionary applies so aptly that I quote it with scarcely a change : " He commonly adopts some ostensible profession, such as that of merchant, physician, or oculist, or the like, and in this guise arrives at the place where he proposes to begin operations. Having found acquaintances, he begins to gradually expound to them his doctrines, striving especially to arouse the curiosity of his hearers, to awaken in them a spirit of inquiry, to impress them with a high opinion of his wisdom, but ready at any time to draw back if they show signs of restiveness or suspicion."* We have not space to dwell upon the many little arts and tricks by which he plays upon the susceptibilities of his hearers. He is all things to all men. As a rule he relies upon personal work for the actual winning of converts, but occasionally indulges in more open controversy.

* Browne, " Literary History of Persia," vol. i., p. 411.

After he has won a convert, he carefully instructs him, not in doctrine, but in polemic and the outward duties of the faith; gradually, too, the converts are gathered together in meetings for conference and instruction. Driven out of one city he goes to another, while someone else in a different guise takes his place. Steady, persistent and enthusiastic in his devotion to his leader, he never tires, and is never at a loss for an expedient.

We have tried thus briefly to trace the origin and development of Bahaism in Persia, its present extent and influence, its relation to Shiah Islam and the inner consciousness of the Persian people, and the forces and methods which have contributed to its spread. The real test of a religion, however, is its influence upon the lives of men. Repeatedly we have challenged Bahai opponents, "Show us from your teachings or personal lives a power to regenerate the lives of men which is higher than that we have found in the life and Gospel of Jesus Christ." As a direct stepping-stone to Christianity, Bahaism has also proved a failure. Released from the legal thraldom of Islam, the Bahai, as a rule, soon drifts into a condition of religious indifference and apathy which is entirely consistent with his ideas of God and the universe. It indicates, however, a longing for closer contact with Divinity, which we believe Christianity alone can supply. Herein consists its peculiar importance and distinct challenge to the Christian worker.

J. Davidson Frame.

Reskh, Persia.

——:o:——

BIBLIOGRAPHY.

A complete Bibliography of Bahaism is practically impossible. The following are probably the most important works, those of greatest value being marked *

I. By non-Bahai writers :—

Browne (E. G.) *Literary History of Persia, 2 vols. (Antecedent sects).

" *Year Amongst the Persians (Personal contact).

" **The Babis of Persia, Journal of Roy. As. Soc., July, October, 1889.

" Notes on Babi Mss. Journal Roy. As. Soc., April, July, October, 1892.

" **Notes and appendices to translations of Bahai books, see below.

Gobineau : Religions et Philosophies dans l'Asie Central (early history).
Kazim Beg : Bab et les Babis, Journal Asiatique, 1866 (early history).
Huart (Cl.) : Notes sur trois ouvrages Babis.
,, La Religion de Bab réformateur Persan du XIX. siècle.
Nicolas (A.) : Sayyid Ali Mohammad dit le Bab.
Romer : Der Neueste Zweig des Islam, die Babi-Bahai.
Sell : Bab and the Babis in Essays on Islam.
,, See also Faith of Islam and The Cult of Ali.
Skrine : Bahaism, the Religion of Brotherhood.
*Speer : The Religion of the Bab in Missions and Modern History. (good, popular account).

II. By Babis or Bahais :—

a. "Revelations"

By the Bab : Beyyan, Arabic a. (Fr. trans., "Le livre des sept preuves de la Mission du Bab," by Nicolas, 1902.
"Delail Saba" : (Fr. trans., A. Nicolas, 1905).
b. Persian (Fr. trans., A. Nicolas, 1911).
By Baha'ullah, *Ikan (Proof), (Persian ; Eng. and Fr. trans.).
,, Agdas (Arabic, lith.).
,, Hidden Words (Arabic and Persian ; Eng. and Fr. trans.).
,, The Seven Valleys (Persian and Arabic ; Eng. trans.).
,, Surat ul Hykl (Arabic ; Eng. trans.).
,, Numerous other tablets and letters.

b. History and Biography.

Abbas Effendi : Traveller's Narrative written in illustration of the Episode of the Bab.
Vol. 1. Persian Text.
**Vol. 2. Translation and Notes by E. G. Browne with a full bibliography up to 1892.
**New History of the Bab. Trans. and notes by E. G. Browne.
Mirza Jani : Kitab-Nugtatu'l-Kaf : The Earliest History of the Babis (1852), (Persian facsimile in Gibbs Memorial Series).
Barney : God's Heroes.
Dreyfus : Essai sur le Bahaism ; son histoire, sa porte sociale.
Kheirullah : Baha'ullah.
*Phelps : Abbas Effendi, His Life and Teaching.

c. Doctrine and Evidences :

Abul Fazl : Istidlaliyyeh (Pers., lith.).
,, The Bahai Proofs (Eng.).
Assadullah : The School of the Prophets (Eng.).
**Barney : Table Talks of Abbas Effendi (Pers., Annur' ul Abha fi Mufawadat Abdi'l Baha ; (Eng.) Some Answered Questions ; (Fr.) Les Leçons de Saint Jean d'Acre).
Dreyfus : Le Babism et Bahaism.
Dreyfus : Les préceptes du Bahaism, les ornaments, les paroles du paradis, etc.

"THE WAY" OF A MOHAMMEDAN MYSTIC

Concluded

——:o:——

We may now consider the Seven Stages (*Mâqamât*) in detail: they correspond to seven states of the soul, or, more accurately, to the Seven Kinds (*tawr,atwâr*) of Soul (the Sûfi's "Seven Ages of Man.") For the sake of clearness they may be at once named:—

I. The Soul Depraved (*el-Nafsu-l-Ammâra*).
II. The Soul Accusatory (*el-Nafsu-l-Lawwâma*).
III. The Soul Inspired (*el-Nafsu-l-Mulhama*).
IV. The Soul Tranquil (*el-Nafsu-l-Mutma'inna*).
V. The Soul God-Satisfied (*el-Nafsu-l-Râdiya*).
VI. The Soul God-Satisfying (*el-Nafsu-l-Mardiyya*).
VII. The Soul Clarified, Perfect (*el-Nafsu-l-Sâfiya wal-Kâmila*).

The First Stage.

The Soul Depraved (*el-Nafsu-l-Ammâra*).

This Maqâm is related:—

Of the **Seven Prophets*, to Adam:

Of the **Seven Planets*, to the Moon, the ruler of the first Sphere (*falak*)**:

* It may be said at the outset that the Seven Stages are all severally identified with these Hebdomads. Possibly one could find the *reasons* for all these identifications elaborated somewhere in Sûfi books. But such a science does not appear to be part of the regular knowledge of the practising Sûfi. The two Sheikhs, Ahmad and Nasîmî, did not appear to have any strong convictions on the subject, and showed a disposition to invent reasons on the spur of the moment. Some of their ideas are reproduced in this account; but with this precaution.

** The old cosmology of the Seven Planetary Spheres or Heavens which as *cosmology* underlay *all* ancient thought, and as *astrology* affected, apparently, most mystic thought, is prominent here too. Until, however, the connexion of Sûfism with astrological ideas is studied, it will be impossible to define the precise significance of this Hebdomad of the Spheres as one of the correlations of the Sevenfold

Of the **Seven Texts*† to "PRAISE TO ALLAH THE LORD OF THE WORLDS."

Of the **Seven Days*, to the FIRST DAY.

Of the **Seven Tesserads*, to AaBuJiD.‡

This Stage is the first of The Law (*sharî'a*). As its name informs us, it has to do with the natural, sensual, unruly soul; with man in his unregenerate state in this world, subject to The Law, still ignorant of The Way, of The Knowledge, and of The Reality. This is the state of all men, including ordinary Moslems. Therefore is it related to ADAM, for he was the father of *all men*, and because he first disobeyed Allah. So, too, it is related to the sentence in the Fâtiha, which says: "PRAISE BE TO ALLAH, THE LORD OF (ALL) THE WORLDS." Also to the MOON, the *lowest* of the Spheres, the nearest to the Earth, the son of the Earth.§

Each Stage has, moreover, a special *Dhikr*, that is to say, the Word used during that Stage in those repeated ejaculations which form the most important part of the dervish's spiritual exercises, and which, as has already been said, are the food of the refining fire of the soul. The *Dhikr* proper to this first stage is the fundamental Witness (*shahâda*) of Islam LÂ ILÂHA ILLA-LLÂH—"*There is no god but* ALLAH." This Word, moreover, controls the theological teaching proper to the two Stages of The Law (I. and II.). We shall see how seriously the wording of this *shahâda* becomes modified for the more advanced stages; but while the Soul is still fleshly, unregenerate, "depraved," it is not fit to transcend the traditional wording, with its implied separation between the Self, the World, and Allah.

He is taught, however, that the words mean:—

Way. Ibu Khaldûn emphatically and expressly asserts the repugnance of Sûfiism and astrology proper (see App. I.). The two sheikhs, Ahmad and Nasîmî, seemed to have no formed ideas on the subject.

† *Mathâni*, the seven clauses into which the Fâtiha is divided.

‡ A word made up of the first four of the (7 by 4=) 28 letters of the old Arabic alphabet, combined with the four vocal signs: see appendix I.

§ No reason to think that we have here a lucky hit at the modern theory of the budding off of the moon from the molten earth! 'Son of' in the East only means 'specially related to.'

(1) There is no Agent (*fâ'il*) save Allah.
(2) There is no Adorand (*ma'bûd*) save Allah.
and (3) There is no Existent (*mawjûd*) save Allah.

Before passing from this Stage, the novice must repeat this *Dhikr* from 100,000 to 300,000 times, according as the sheikh directs. Between each 100 times he must also repeat the *'Azîma*, a prayer which runs, as follows :—

Ilâhî azhir 'alayya zâhirî
Bi-sultâni Lâ ilâha illa-llâh !
Wa haqqiq bâtinî
Bi- haqâ'iqi Lâ ilâha illa-llâh
Wa 'hfaznî mina-l-balâyâ wa-l-amrâd
Bi-haqqi Lâ ilâha illa-llâh.

"My God, shew to me my outward self
By the authority of THERE IS NO GOD SAVE ALLAH.
And certify my inward self
Of the truths of THERE IS NO GOD SAVE ALLAH.
And keep me from troubles and sicknesses
By the truth of THERE IS NO GOD SAVE ALLAH."

Such are the means by which the first part of the regenerative process of the soul is compassed, and its passage through the first ten thousand veils secured. From the ethical point of view, this regenerative process is conceived as, successively, the cutting away of a luxuriant tree of evil qualities ; the extirpating of its evil roots ; the planting of a new root ; and the growing of a new tree of virtues, with branches as luxuriant as the former one. This fourfold process is not completed till the seventh and last Stage, and the contribution made to it by each stage is fixed and definite.

In this First Stage, then, the tree of the unregenerate Soul Depraved is represented as complete and flourishing from root to outermost twig. Its two *roots* are Lust (*Shahwa*) and Anger (*Ghadab*). These join into the single trunk of Ignorance (*jahâla*), with its constituents, Misbelief (*Kufr*), Doubt (*Shakk*), Inorthodoxy (*bid'a*), Polytheism (*shirk*), and Formalism (*Taqlîd*).

Then this trunk branches into the several vices of the Soul Depraved : the central one, continuing the trunk

upwards, is Envy (*hasad*); on each side of which are the Two Extremes, whereby the Golden Mean is missed,—Excess (*ifrât*) and Defect (*tafrît*). Then, on each side, come the ramified vices. Thus we have:—

Ramifications	Worldliness (*Hubbu 'l-dunyâ*)	Greed (*tama'*).
		Covetousness (*hirs*).
		Stinginess (*bukhl*).
	Hypocrisy (*Riyâ*)	Lying (*kadhib*).
		Treachery (*khadâ'a*).
Trunk Contd.	Excess	
	Envy	
	Defect	
Ramifications	Pride (*kibr*)	Contempt (*tahqîr*).
		Dishonouring (*ihâna*).
	Enmity (*'adâwa*)	Striking (*darb*).
		Vengefulness (*intiqâm*)
		Hatred (*hiqd*).
		Murder (*qatl*).

The clearance of these outward ramifications of evil is the work of the discipline of this First Stage (*el-takhliyatu el-kharijîya*).

The Second Stage.

The Soul Accusatory (*El Nafsu-l-Lawwâma*).

This Stage is related:—

Of *the Seven Prophets*, to Idris.[1]

Of *the Seven Planets*, to Mercury[2] (*'Utârid*), the ruler of the Second Sphere.

Of *the Seven Texts* to "The Merciful Rahman."

Of *the Seven Days*, to The Second Day.

Of *the Seven Tesserads*, to HaWuZiH.

The *Dhikr* for this Stage is simply "Allah." Before leaving this degree for the next, the aspirant must repeat this 87,084 times, and between each 100 times the following *'azima*'s:—

[1] "Idris"—*Kathiru-l-dars* (!). There is much studying (*dars*) in this stage.

[2] For Mercury is of a mixed nature, like the soul in this Stage, with the unfavourable aspect (*nuhûs*) predominating.

(1) Lâ mawjûda siwâka, wa innaka mawjûdun haqîqî. There is none other than Thou existent, and verily Thou art an existent that is real.

(2) Ilâhi! ij'al qalba 'abdika-l-da'îfi mazharan lidhâtika wa manba'an li'âyâtika, wa-rzuqnî bithabâtî 'alâ dhikrika, yâ Allah!

"My God, make the heart of thy feeble servant a place of manifestation for Thy Essence, and a place of welling-forth for thy Signs; and grant me to be established in making mention of Thee, O Allah."

In this Stage, the aspirant weeps much; for it is the stage of the Soul Self-accusatory. Its favourite vices are being cut away, the divine love-passion (*'ushq*) is only just beginning. All, therefore, is perplexed, vexed, anguished. The discipline is so severe that the sheikh often sends the aspirant away for a time that the heart may have time to assimilate its discipline. For this discipline is now that of the Inner Clearance (*el-takhliyatu -l-bâtiniya*). The ramifications of outward vices have already gone, the trunk of Ignorance is diminished, but the roots, Anger and Lust, still remain, and it is against these inner vices of the heart that the discipline of this Stage is directed.

The Third Stage.

The Soul Inspired (*El Nafsu-l-Mulhama*).

This Stage is related :—

Of *the Seven Prophets*, to Noah.*

Of *the Seven Planets*, to Venus † (*Zuhra*).

Of *the Seven Texts*, to Lord of the Day of Doom.

Of *the Seven Days*, to the Third Day.

Of *the Seven Tesserads*, to TaYuKiL.

The Stages of The Law are past. The two Stages of The Way are now entered upon.

The *Dhikr* of this Stage is Hû. (He!)

* For the former Stages were like a Flood of error and iniquity; and this Stage is like the Ark of rescue therefrom.

† Because the influence of this Star is also mixed, but good (*su'ûd*) predominates.

The *shahâda* is now changed from "*There is no God but Allah*," to the second person—"There is no God but THOU." The I stands face to face with the only not-I —Thou! And this the *Dhikr* teaches, for HUWA (HÛ) is written in Arabic with a circle,—thus, does Allah encompass the soul round about.

The extirpating process (*takhliya*) is now over, and positive instruction in Love and Divine Passion (*mahabba* and *'ushk*) is given. The aspirant is now taught that forbidden musical instruments and singing are lawful. He recognises that they can be used as a means to engender Spiritual Passion. Further, when he hears the sound of this music it reminds him of the Voice which before the world was asked the question: "Am I not thy Lord?" At that time the *Prophets* both saw the Light and heard the Voice; the *Saints* (*awliyâ*) heard the Voice only; the *Hypocrites* (*munâfiqûn*) neither saw nor heard, but understood the question; the *Misbelievers* (*kuffâr*) neither heard, saw, nor understood. But in this Stage the soul regains that sight—the Faith of Seeing (*îmân mar'awî*), as opposed to the Faith of Deductive Proof (*îmân istidlâlî*).

THE FOURTH STAGE.

THE SOUL TRANQUIL (*El Nafsu-l-Mutma'inna*).

This Stage is related:—

Of *the Seven Prophets*, to ABRAHAM.*

Of *the Seven Planets*, to the SUN.†

Of *the Seven Texts*, THEE WE WORSHIP AND OF THEE WE ASK FOR AID.

Of *the Seven Days*, to the FOURTH DAY.

Of *the Seven Tesserads*, to MaNuSi'.

In this Stage the past is finally forgotten; the last vestiges of Anger and Lust, with Ignorance, disappear, and the first vestiges of Patience and Temperance (*sabr*

* The Sûfis believe that Abraham underwent the discipline of the Forty Days, when the Idolaters occupied the holy Kaaba at Mecca, and by that discipline's merit overcame them. Thus he obtained the Soul Tranquil.

† For now the Light comes out full for the first time. In the course of this Middle Stage the 35,000 dark veils are left behind.

and *'iffa*), the twin-roots of the new tree of virtue, with their stem of Knowledge (*ma'rifa*) appear.

True virtue thus begins to live. Hence the *Dhikr*, for this Stage is HAYY ! (Living One !).

For all these reasons the Soul now becomes "Tranquil" ; the struggle is past. Everything it sees now leads it to Allah, and is not accompanied by any pain of distracted longing.

The dervish exercises of self-flagellation and the like are sometimes begun in this Stage ; they are the ordeals (*barâhîn*) of the saint life. "If the *Dhikr* (HAYY ! Living One !) is operative in the aspirant, no harm will come when the viper bites ; the sword does not hurt when it pierces him ; the fire does not burn when it touches him. These are the Three Ordeals. Before he touches the fire, for example, the aspirant says, '*Ya Nâr, kûnî bardan wa-salâmâ*,' 'Oh, Fire, be thou Cold and Peace !' And lo, its heat touches him not."

THE FIFTH STAGE.

THE SOUL GOD-SATISFIED (*El Nafsu-l-Râdiya*).

This Stage is related :—

Of *the Seven Prophets*, to MOSES.

Of *the Seven Planets*, to MARS (*Mirrîkh*), the ruler of the Fifth Sphere.

Of *the Seven Texts*, to LEAD US IN THE STRAIGHT PATH.

Of *the Seven Days*, to the FIFTH DAY.

Of *the Seven Tesserads*, to FaSuQiR.

With this Stage begins the third of the four-fold division of the Stages, Knowledge (*ma'rifa*). With reason, therefore, is it related to Moses, for he had true Gnosis ; he heard the Voice ; he saw the Shechina-Light. With equal reason is it related to the text, "*Lead us in the Straight Sirât*" (path, or bridge), for with this Stage begins the true bridge to perfection. All that went before was only an external bridge ; but now begins the *secret* of Sûfism. Now the aspirant begins to know the wiles of The Law, and the secret machin-

ations of The Way (*hiyalu-l-Sharî'a wa dasâ'isu-l-Tarîqa*). Now he begins, by the command of the sheikh, to abandon a part—perhaps a fourth part—of the stated prayers and facts of the Sunnîs. Nay, the command of the sheikh is not necessary; the *Dhikr* itself discloses to him (*kashf*) the same secret. For the *Dhikr* for this stage is *Qayyum* (self-subsistent). He has entered upon *Gnosis*, KNOWLEDGE, which embraces this and the following Stages.

The twin roots of Patience and Temperance, with the stem of Knowledge, continue to grow during this Maqâm.

This Stage is that of the Soul God-satisfied, indicating a position more stable and positive than the preceding one (the Soul Tranquil).

In the days of this Maqâm the soul sings to itself, saying:—

"Ho, Soul, thou Soul Tranquil! Return unto thy Lord God-satisfied, God-satisfying! Then enter among my servants and enter into my Paradise."

"*Ya ayyatuha-l-nafsu-l-mutma'inna! Irja'î ilâ Rabbiki râdiyatan mardiyya! Fa-dkhulî fi 'ibadi, wa-dkhulî jannatî.*" (Koran, Sura 89. 27).

These words, it will be noticed, link the former, the present, and the succeeding Stages together.

THE SIXTH STAGE.

THE SOUL GOD-SATISFYING (*El Nafsu-l-Mardiyya*).

This Stage is related:—

Of *the Seven Prophets*, to 'ÎSA EL MASÎH (Jesus Christ).*

Of *the Seven Planets*, to JUPITER (*El Mushtarî*).

Of *the Seven Texts*, to THE PATH OF THE OBJECTS OF THY GRACE.

Of *the Seven Days*, to THE DAY OF ASSEMBLY (Friday).

Of *the Seven Tesserads*, SHaTuTHiKH.

This is a higher Stage than the last, inasmuch as it is better to realize that one is the object of Allah's satisfaction than that one is satisfied oneself. And with

* For Allah exhibited His Glory on him more than on Moses, insomuch as some thought that the godhead had manifested itself in him; whereas it really is manifested in all.

this realization, the aspirant knows that he is now free totally to abandon all religious observances, whether Sunnî prayer or Sûfi *Dhikr*. He has no further need of them. Some, however, keep on some of these practices. If he uses the *Dhikr*, the Name commemorated in it is LATÎF ! (*Kind !*).

The twin-root of Patience and Temperance is perfected in this Stage, with the stem of Knowledge. All is, therefore, ready for the ramification into the full-branched tree of the Final Stage.

THE SEVENTH STAGE.

THE SOUL CLARIFIED, PERFECT (*El Nafsu-l-Safiyâ wa-l-Kâmila.*

This Stage is related :—

Of *the Seven Prophets*, to MOHAMMED.

Of *the Seven Planets*, to SATURN (*Zuhal*).

Of *the Seven Texts*, to NOT OF THE OBJECTS OF THY HATE, NOR OF THEM WHO ARE ASTRAY.

Of *the Seven Days*, to THE DAY OF REST (*el Sabt*).

Of *the Seven Tesserads*, to DHaDuZiGH.

The Name appropriate to the *Dhikr* of this Stage is El Qahhâr (the Subduer-by-constraint) :—for Kindness (*lutf*, see preceding Maqâm) is for life ; but Constraint is for life's end.

With this Stage is reached The REALITY—the last of the four-fold steps. The aspirant has now attained. He relinquishes all prayer, all fasting, all religious observance whatsoever, for he sees *himself* the mirror in which all things are reflected. The Confession, " There is no God save Thou," which superseded " There is no God save Allah," and has held good since the third Maqâm, now gives place to its final transformation :—

THERE IS NO GOD SAVE I (*La ilâha illâ Ana*).

For the Soul becomes the mirror, the measure of all things. The Permitted and Prohibited (*halâl wa harâm*) are now superseded and lost, because there is now no such thing for the soul as external prohibition or permission :—all springs of action are from *within*. If he any longer prays, it is not as a duty enjoined by Allah ;

prayer and no-prayer are one. If he does what is prohibited to others, it is not sin to him; for all things are one, all things are related to his soul and reflected in its mirror.

At the same time, those who attain this Stage do tend, according to their temperaments, either towards the old asceticism (*zuhd*) or the new-found freedom and ease (*râha*). The keynote of the action of these latter is freedom of spirit, unlimited by any *legalist* consideration whatsoever, but naturally *self*-limited by what makes for happiness. This is plain when the ramifications of the Tree of Perfection are considered, every branch of which corresponds to one that was formerly destroyed.

The roots, Patience and Temperance lead (we have seen) to the stem Knowledge; from which spring:—

Ramifications	Unworldliness (*Tark el Dunya*)	Contentment, Liberality, etc.
	Sincerity (*Ikhlâs*)	Friendliness, etc.
Trunk Contd.	Moral Equilibrium (*I'tidâl*)	
	Goodwill (*Rida*)	
	Moral Equilibrium (*I'tidâl*)	
Ramifications	Humility (*Tawâdu'*)	Respect, Reverence, etc.
	Love (*Mahabba*)	Gentleness, Forgiveness, etc.

The keynote is, in fact, this moral poise (*I'tidâl*), the Golden Mean; just as the keynote of the Soul Depraved was Excess, whether towards Too Much or Too Little (*Ifrât wa Tafrît*). The Sûfi must not give too much prominence to any one of these virtues, for that would be to trench on some other one. He does naturally what makes for his own happiness, and that of whomsoever he is dealing with. It is for this reason that *murder*, for example, has no place among his actions, though he is the mirror of all things, not because it is *harâm*, or a "sin," but because it contributes to the happiness of no one. He does not abstain from murder because of any external prohibition, "Thou shalt do no murder." Similarly in the case of adultery; for the Sûfi the legal

has no longer any place at all: therefore there is to him no such thing as marriage,—for marriage is legal, and an innovation (*bid'a*),—nor (equally) any such thing as adultery. Both are transcended. The sexual act is in itself good. His relation to it is governed entirely by his own happiness, and that of his partner in the act. The very name adultery becomes entirely unmeaning. When the great Sûfi, the Sheikh Junaid el Baghdâdî was asked, "Does the man of Gnosis commit adultery?" he replied, "*Wa kâna amru-llâ madraq maqdûrnâ.*" "The affair (or 'the command') of Allah stands a determined determination."

In the same way, the man of Gnosis does not steal, for how does stealing bring happiness to the man stolen from?

And so for all the actions of life: no outward law regulates the Sûfi in regard to them, whether the one way or the other; only the Golden Mean and the General Happiness. In the mirror of his soul all things in heaven and earth are reflected. All things are in him and he in all things. There is no god but he.

Cairo, Egypt. W. H. T. Gairdner.

Appendix I.

The Seven Tesserads.

The Arabic alphabet to-day does not show the original order of the letters—an order which the Arabs took over from the other Semitic peoples (and which underlies, moreover, the order of our own alphabet, which came to us *via* the Romans, *via* the Hellenes, *via* the ——?).

What that order is can be seen by the non-semitist, if he turns to the divisions of the 119th Psalm, which being an acrostic psalm is divided according to the letters of the Hebrew alphabet.

These letters, however, number 22 only; the Arabs retained this order for their first 22 letters, and strung their remaining 6 on at the end, making 28. This number, itself made up of two mystic numbers, 7 by 4, was of course too good a chance to be lost by the Arab mystic. *Seven* seemed naturally to him to point to the Planetary

Spheres, and *Four* equally, of course, to the Four Elements. By writing A B G D and then ranging the remaining letters underneath in fours, he obtained seven words or tesserads, each composed of four letters severally proper to the four elements, and each attributed to one of the seven planetary spheres. Thus :—

	Fire	Air	Water	Earth
El-Qamar (Moon)	A (')	B	G	D
'Utârid (Mercury)	H	W	Z	H
Zuhra (Venus)	T	Y	K	L
El-Shams (Sun)	M	N	S	'
Mirrikh (Mars)	F	S	Q	R
El-Mushtari (Jupiter)	SH	T	TH	KH
(*Zuhal*) (Saturn)	DH	D	Z	GH

(See Ibn Khaldun, Muqaddima, de Slane's translation, III., pp. 138, 139, with corresponding Arabic text).

The words composed of the above tesserads of consonants were sounded by means of the three vowels (a, u, i), plus the absence-of-vowel sign (·), which in Arabic is ranged with the vowels owing to the equal part it plays with them in syntax. Thus were obtained 'ABUGID·, HAWUZIH· etc.

The passage cited from Ibn Khaldun shows us that mystical* use was certainly made of these cabbalistic words (the science of *Simiya*, or mystic names). We may suppose that they typified to them the *fulness* of things (*kamâl, plêrôma*) :—*all* the Spheres, *all* the Elements, *all* the Consonants, and *all* the Vowels entering into their composition, a convincing orgy of Sevens and Fours, the numbers of heavenly and earthly perfection.

* *Not* magical, he is careful to inform us, op. cit., p. 140. He laboriously demonstrates that a Cabbala is *not* the same as a Talisman.

Appendix II.

A Diagram of the Sevenfold Mystical Way.

	Ist Stage	IInd Stage	IIIrd Stage	IVth Stage	Vth Stage	VIth Stage	VIIth Stage
	El Sharí'a The Law		*El Tarîqa* The Way		*El Ma'rifa* The Gnosis		*El Haqîqa* The Reality
	El Nafsu-l-Ammâra The Soul Depraved	*El Nafsu-l-Lawwâma* The Soul Accusatory	*El Nafsu-l-Mulhama* The Soul Inspired	*El Nafsu-l-Mutma'-inna* The Soul Tranquil	*El Nafsu-l-Râdiya* The Soul God-Satisfied	*El Nafsu-l-Mardiyya* The Soul God-Satisfying	*El Nafsu-l-Sâfiya wal Kâmila* The Soul Clarified, Perfect
El Dhikr The Watchword	*La Iláha ill' Allah !* There is no God save Allah !	*La Iláha illá Hû !* There is no God but He !	*Hû !* He !	*Hayy !* Living !	*Qayyûm !* Self subsistent !	*Latîf !* Kind !	*Qahhâr !* Constrainer !
El Shahâda The Creed	*La iláha illa-lláh* There is no god save Allah		*La iláhá illa Anta* There is no god save Thou				*La iláha illa Ana* There is no god save I
El Nabí The Prophet	Adam	Idris	Noah	Abraham	Moses	Jesus	Mohammed
El Mathná The Text	*El Hamdu lillah. etc.* Praise be to Allah, etc.	*El Rahmán el Rahîm* The merciful Rahmân	*Málik yaum el Din* Lord of the Day of Doom	*Iyyaka na'budu, etc.* Thee we worship, etc	*Ihdiná-l-sirat, etc.* Lead us in the way, etc.	*Sirat alladhîna, etc.* The way of the objects of Thy Grace	*Ghairi-l-maghdûd : etc.* Not of the objects of Thy Hate, etc.
El Falak The Planet-Sphere	*El Qamar* The Moon	*Utârid* Mercury	*Zuhra* Venus	*El Shams* The Sun	*Mirrîkh* Mars	*El Mushtari* Jupiter	*Zuhal* Saturn
El Youm The Day	First-day	Second-day	Third-day	Fourth-day	Fifth-day	Assembly Day	Rest Day
El Ahruf The Tesserad	ABUJID	HAWUZIH	TAYUKIL	MANUSI'	FASUQIR	SHATUTHIKH	DHADUDZIGH
El Hujub The Veils	Thirty-five Thousand Dark Veils				Thirty-five Thousand Light Veils		
	EXOTERIC				ESOTERIC		

W. H. T. G.

MISSIONS IN MOROCCO.

——:o:——

EVEN thirty years ago Morocco seemed to be regarded as beyond the range of the commission, "Go ye into all the world." So near the shores of Britain and in such great need of the Gospel, yet it lay disregarded for nearly a hundred years, save for a visit now and again by agents of the London Society for promoting Christianity among the Jews. These visits began as early as 1843, and were continued at intervals of about ten years, until in 1894, headquarters were permanently established by the Society in Mogador. Nine years later the British and Foreign Bible Society sent out an agent, who made his headquarters in Tangier, and the following year the North Africa Mission opened a station in the same place. Morocco was at last recognized as a part of the great harvest field. When it is borne in mind that, travelling by a modern Atlantic liner, one could breakfast off Plymouth to-day at 9 a.m. and dine off Rabat, Morocco, to-morrow at 8 p.m., how are we to account for this appalling neglect? Viewed in the light of the great political changes that have taken place since 1894, the reason is evident: Morocco was not ripe for aggressive missionary work at an earlier date.

Following the opening of mission stations in Mogador and Tangier, Rabat was entered in 1886; more workers reached Mogador in 1888; Tetuan was opened in 1889; Fez in 1890; Casablanca, Mazagan Marraksh in 1891; Saffi in 1893; and Larache and Mekinez soon afterwards.* Such an advance could not be expected to pass unchallenged, for an orthodox, despotic sultan still reigned in the land. Accordingly, in the spring of 1891, all missionaries were asked to withdraw from his dominions. Women-workers predominated in the north; they

* The following societies are at work in Morocco: London Society for the Propagation of Christianity among the Jews; Southern Morocco Mission; British and Foreign Bible Society; Mildmay Mission to the Jews; North Africa Mission; and Central Morocco Mission.

were charged with entering the houses of the people and corrupting the women's minds with strange doctrines. In the south, men predominated ; and in Marraksh they were accused of giving the people money in order to change their religion, and also of seeking to entice the boys and corrupt their minds.

The sultan was then in Marraksh with his court, and workers resident there were threatened with expulsion. Needless to say, they repudiated the false charges, and maintained that their one object was to preach the Gospel. To add to the difficulty, witnesses of three European nationalities testified that the lives of all Europeans were being endangered by the missionary propaganda. So strongly were British officials in Tangier impressed by this testimony, that the missionaries were urged to leave for the coast at once. This advice was, however, disregarded, the workers not being aware of having done anything rash or tactless. Meanwhile, a day of prayer was arranged, and friends at home joined in asking God's help. The 8th of July was the day appointed, and by the 18th the people were crowding to the mission house in Marraksh for medical help. From that day until now there has been perfect liberty.

In official circles, however, the fight continued. Instructions were sent by the sultan to his governors in some towns to prevent natives from visiting the mission stations, and it was added that should any one be led astray by the missionaries, and become a Christian, he was to be given the choice between recantation or death. Outside Morocco this trouble was the subject of some discussion and the correspondence did not cease till the end of March, 1892.

It is clear, therefore, that Morocco was not ready for organized missionary effort during the reign of the old sultan ; after his death in 1894 there came a rapid change. His successor accepted a copy of the Bible from a missionary, who for some months had spent a portion of his time in teaching him the art of photography. The present sultan, while acting as viceroy in Marraksh, came into contact with missionaries, and was always eager for religious discussion.

Shortly before he became sultan, he asked for the services of a medical missionary. On arriving at the palace, the missionary found him playing the violin, with a number of his courtiers sitting round him. Whatever his supposed ailment may have been, it was never mentioned, and over an hour was spent in religious discussion. When the missionary rose to leave, the sultan rose also, and for about half an hour continued the discussion. Probably little impression was made on his mind by all that he heard, but the fact of his willingness to talk on such a subject in a frank and courteous spirit shows the great difference between his attitude and that of his intolerant father.

The change is equally great among the people in general. Years of daily intercourse with missionaries in dispensaries and sick-rooms have led them to acknowledge that, whatever their forefathers may have thought of non-Moslems, some at least of the latter are examples in righteousness. They frankly admit that there are undoubtedly two kinds of *nasara*, and this conviction makes them listen respectfully to what the missionaries have to say about the things of God.

With all this change, however, let it not be thought that Morocco is now a land in which there is unrestrained liberty for the preaching of the Gospel and in which natives are free to profess their faith in Christ openly. Yet good work is being done in a quiet way, and substantial progress has been made. Through medical work, probably 100,000 hear the Gospel every year; the attendance at one dispensary in Southern Morocco last year was over 22,200. Thirty years ago no one heard a doubt expressed as to the perfection of Islam. Now they are accustomed to hear of its defects, and to have a new faith extolled as the only way of life.

In passing, we mention a curious disadvantage under which British missionaries have to labour. Some seventeen years ago a new set of regulations for British subjects in Morocco was issued. One clause states that any person who speaks derogatorily about the Prophet of Islam is liable to a fine not exceeding £2. Happily, it does not state that anything inferential comes under this clause;

so it is still possible to preach the Gospel clearly, and at the same time to expose the unstable foundation on which Islam rests.

Even more important than dispensary preaching is the class-work that is being carried on extensively in many parts of the country. With smaller numbers to handle, there is closer contact, and the interest is much greater. In addition to dispensary work and class meetings for inquirers, thousands of homes are visited every year, and souls in them are won for Christ. The distribution of the printed Word is of even greater importance. By itineration, copies of God's Word are left as powerful messengers, far from the usual haunts of the missionaries. Recently, while making a medical call on one of the most important shereefs in Southern Morocco, we were delighted to find a New Testament in his dining-room, and had the privilege of reading to him some special portions from its pages.

While Arabic is the official language, probably half of the people in Morocco speak Berber dialects. Of these, there are three in particular, and portions of the Bible have been translated into each. New books in any of these dialects are eagerly welcomed by the natives. To a great extent the Berber districts are still closed to missionaries; but, as people come from these parts for medicines, many Scripture portions are taken back by them.

The education of the young appeals specially to some workers, and gratifying progress has been made in this work. Day schools for girls have been in existence for about twenty years in the north. Resident work among girls was first commenced in the south in 1899, and since then it has been started in other places. Some of the resident girls are orphans, and others are the children of poor people.

This work goes on every day in Morocco, and leaves no doubt in one's mind as to the genuine progress being made. To found real home-life in a Moslem land is no mean achievement. That, too, is being accomplished.

Let us go back in thought thirty years. The whole land unoccupied, save for the one attempt to enlighten

the Jews in Mogador. Not a beacon elsewhere: not a dispensary for the sick; not a word of the glorious Gospel in the language of one-half of her millions; not a "Home" where young lives could be trained to become such as should call forth a husband's praise; not a single native Christian home; not a single class where either men or women might meet weekly to study God's Word —only darkness, dense and defiant.

True, we cannot speak yet of numerous baptisms, nor of churches filled with worshippers every Sabbath morning, but faith can see them. The work has already demanded, and will yet demand, precious lives gladly laid down; days of hard toil and patience; nights of strong crying with tears to Him who is able to save from discouragement and surrender; also a large expenditure of money will be required; but the foundations have been deeply laid, the structure begins to appear, and its completion is only a question of time. It may be that those who now labour in faith will "rest from their labours" without seeing the work far advanced; but Moses was content to pray that God's work might appear unto His servants, and His glory unto their children. We, His servants, now see His work progressing in Morocco, and we shall rejoice that our children, whether according to the flesh or according to the Spirit, will be used to carry it on after us, until God's glory is unmistakably revealed. We know that together we shall share in the final glory towards which His purposes of grace are slowly but surely converging.

A MISSIONARY.

THE WORLD-WIDE MISSION OF CHRISTIANITY*

———:o:———

THE general thought and consideration of world-wide evangelization has become familiar since the World Missionary Conference was held in Edinburgh. We direct our study at this time to a special topic which is peculiarly interesting and enlightening, namely, *the world-mission of Christianity in conflict with Mohammedanism*, and shall try to get at the meaning of this question by taking it up under three aspects—historical, geographical and doctrinal.

I.

HISTORICAL. It has often been said in recent years—as one might expect from the special character of our times—that the boundaries and dividing walls which for hundreds or thousands of years have separated race from race are falling. This is most noticeable in the opening up of China, Japan and Korea to commerce and European culture. We watch with interest the gradual absorption of our colonies into the sphere of our national life. The same process has crept into religious life and has made us familiar with the most diverse creeds. The ancient faith of India has once more been brought to light by the study of Sanscrit writings, of the Vedas and the Puranas. Theologians and philosophers are absorbed in the Taoteking of the remarkable Chinese philosopher, Laotse. Almost every year some new and valuable work appears, dealing with this singular page of human spiritual history. New sciences, such as religious history, comparative religion, research, religious psychology, now for the first time enable us to investigate, co-ordinate and understand the beliefs of mankind. One religion alone has from its commencement been closely related to

* Translated by Mrs. Crowe.

Christianity—the conflict between them has lasted thirteen centuries—namely, Mohammedanism.

In order to understand and appreciate the present relationship of these two faiths, and the work of missions in the field of Islam, we must turn our attention to the past. The attitude of Christianity towards the heathen world, particularly towards the primitive and uncultured races, is undoubtedly that of joyful confidence and assurance of victory. The whole history of missions in the Middle Ages shows that Christianity, even in the degraded state in which it then was, had the power of overcoming the animistic religions of the primitive races. The history of missions in the XIXth century is also full of stirring and inspiring proofs of the same power. At times we are impressed by the magnitude of the difficulties to be overcome ; at others we may seek to discover the vitalizing power of the Christian faith which can overcome the animistic religions ; but the underlying thought in mission work is the glad assurance of triumph. It was a merciful dispensation of our God which directed the still feeble and fainthearted missionary efforts of the XVIIIth and the first half of the XIXth centuries mainly to the peoples of such animistic religions, for in this work there grew up that spirit of joyful confidence and lively hope which is as indispensable to the army of Christ in heathen lands as it is to any army marching into battle.

Has Christianity been filled with this confidence as it faced the Mohammedan world ? Let me refer to a few relevant facts. Mohammedanism lies all round the doors of the Christian world. The Christian states of East and South-east Europe are bounded by Turkey ; the shipping tracks of the Mediterranean lead on every hand from Christian into Mohammedan lands. One would imagine that the awakening missionary zeal of Christian Europe would have necessarily found its first field of activity there. Another important element comes to mind. These are the lands which gave Christianity its birth—the Holy Land, the oldest provinces of the Church of Christ, the fields of its first and fiercest strife. How strong at times has been the yearning of Christian Europe

towards these lands, so rich in holy memories, is shown by the Crusades in the Middle Ages, and now by the ever-increasing pilgrimages to the holy cities. What of mission work there ? Missionaries have made their way through the Eastern Mediterranean, through the Suez Canal, along the coast of Arabia, to find fields for their labours in East or South Africa, in South and East Asia, and in the distant islands of the South Seas. The result so far of European evangelical missionary work is comparatively very small ; it bears hardly any proportion to that of the work being done by the same nations in India or South Africa. This striking fact is all the more evident when we realize, that while Protestant Europe entered slowly, hesitatingly and with a very inadequate equipment into the Mohammedan countries, Protestant America responded wholeheartedly to the call of the Holy Land and the sacred cities, and as far back as the beginning of last century she had organized great missionary stations over almost the whole of Mohammedan Asia Minor. Americans are too remote from Asia Minor, even as regards geographical conditions and historical development, to be influenced by the repressive and inhibiting tendencies emanating from there, so that the natural powers of attraction of these lands make their appeal to them. What are these repressive influences ?

It has long been maintained in Protestant missionary circles that it was impossible to do missionary work among the Mohammedans in Asia Minor on account of the fanaticism which punished with death every convert to Christianity and made the preaching of the Gospel practically impossible. We must distinguish between the deep-rooted fanaticism of the *people* and the hindrances and difficulties put in the way of the work by *officials*. Against the latter nothing could be done, at least during the XIXth century, and it rendered active work amongst the Mohammedans well-nigh impossible. Even so, it showed great weakness on the part of Christian Europe that she allowed her faith and her fellow believers to receive such treatment from rulers who were practically devoid of political power and who owed their existence to the clemency or jealousy of the Powers. That without

interfering in internal politics or according more than ordinary civil protection to Christian missions, it is possible without great difficulty to suppress official interference with the freedom of the missionaries' action, the cramping or prevention of their work in church or school, the petty censorship of their publications, and so on, was shown in the middle of last century by the Hatti Hamayun, which, at least on paper, promised religious freedom to the Christian and liberty of action to the missionary. It was proved also by the fact that the introduction of a constitution has practically put an end to all these difficulties. The other element, the deep-rooted fanaticism of the people cannot be overcome in the same way. It is founded in the nature of their religion, rooted in the Koran; it has been fixed by the Sunna, and is the habit of centuries. It is the great obstacle to mission work and will continue to be so, but in spite of it, so long as the government does not raise difficulties at every step, a great work may be done, as is shown by the missions to the Mohammedans in the north-west of India and in Java. It is a fact, however, with which missions to the Mohammedans will for long, perhaps for ever, have to reckon, and they must endeavour in their labours on the one hand to arouse this fanaticism as little as possible, and on the other to overcome it by manifesting the love of Christ. This, however, accounts but partially for the slowness of Protestant Europe to found Mohammedan missions. The chief explanation lies in the fact that Christian Europe and Islam have for thirteen centuries been more or less closely related to each other, and that these ancient ties have enfeebled missionary zeal.

The history of the relationship of Christianity to Mohammedanism has for a thousand years been one of constant defeat, the sorest which Christianity has ever suffered. Islam in the VIIth century came directly into contact with the Christian world of that day. The first wars resulted in victory after victory for Islam; Palestine, Syria, Egypt, Mesopotamia, one province of North Africa after another falling an easy prey. In a single century Christianity was bereft of half her possessions, and indeed

of just those provinces which had formed the central point in the development of her Church history. We have tried to console ourselves for the extreme gravity of these facts by saying that Islam was victorious by the might of the sword; the Christian could only choose between Mohammedanism and death. That however was not, at least at first, the case. The Mohammedan conquerors of the early centuries, least of all the Omajjads who were the first rulers, were not fanatics. On the contrary it was not at all to their interest that their Christian subjects should become Mohammedans. What they required to keep up their luxurious court life, their newly constituted civil affairs, and their endless wars, was money. This was most conveniently raised in the form of taxes upon the Christians. Christians were merely debarred from any share in government, from posts of power and influence or any part in public life. This degradation to the rank of subjects of the second class bringing with it innumerable results, small and great, annoyances and injustices,—these and the temptation to escape them by going over to Mohammedanism were more than the Christian could bear. The spiritual life and development of religious character were not strong enough to enable the Christian to take up and bear with patience so heavy a cross. When one thinks that this onward sweep of Mohammedanism, its triumphant rise to place and power in the world, lasted for more than eight hundred years—we have only to remember the fall of Constantinople in 1453, the terrible times of distress in Turkey in the XVIth century and so on to the siege of Vienna—one can understand what a terribly depressing effect was produced upon Christianity by this long tale of defeat and dread. Whilst from century to century Mohammedans were becoming more and more inspired with the conviction that they were God's chosen people and with confidence in the final and complete overthrow of Christianity, Christians on the other hand felt more and more that Islam was the anti-Christ, the heavy cross, the thorn in the flesh that God in his inscrutable designs had given them to suffer. This mood produced neither missionaries nor mission work.

One great period of the Middle Ages—the time of the Crusades—should be differently judged. This heroic effort to stem the rising tide of Islam and to win back at least the land which gave Christianity its birth, was prolonged through centuries. But like all religious wars it did harm by hopelessly misrepresenting the true claim of Christianity upon the Mohammedan world, by fighting Islam with its own weapons, by meeting the religion of the sword, with the sword. This could not but be hurtful to the spread of Christianity under any circumstances, and it was especially so in dealing with Mohammedanism, which neither knew nor acknowledged a difference between the kingdoms of the world and the kingdom of God. And, moreover, the struggle was of no effect. Politically it was a failure. It merely convinced the Christian world that all weapons were powerless against Islam, and strengthened Mohammedans in their belief that Allah would and must bring to naught all the attempts of unbelievers to gain the mastery.

But, it may be said, this is all in the past. These long centuries of increasing Mohammedan power were at length followed by a rapid and unbroken decrease. The events of recent years—the incorporation of Morocco amongst the colonies of France, the occupation of Tripoli by the Italians, the dividing up of the sphere of interest in Persia between Russia and Britain, the helplessness and loss of power in Turkey, even under the rule of the Young Turk—these are among the events which show that Islam's place and power in the world are gone. Unfortunately in thus judging we underestimate the incalculable. The deep and strong conviction, which has grown up into the very life fabric of Mohammedanism through thirteen centuries of victory and success, of a call to world-wide dominion cannot be uprooted by the reverses of a century or two. It expresses itself in the form of pan-Islamic ideas and efforts, proclaims itself in the hopes of the Mahdi, and breaks out in insurrections.

Now let us ask: has Christianity in all these years produced no mission adapted to the conditions, no preacher of the Gospel bearing the Bible and showing forth the love of Christ? We must regretfully admit

that so far the efforts have been but sporadic, disconnected and of short duration. Raymond Lull was a star of the first magnitude, but he was alone and his life was short. Francis of Assisi and his Order for hundreds of years gave to Mohammedans an illustration of Christian piety, sometimes teaching and preaching to them also. But even here results were meagre. So, slowly, but effectually, there crept into Christendom the feeling that the co-existence of Christians and Mohammedans was a necessary evil which had to be endured, and that mission work would only increase the dangers arising from Mohammedan fanaticism and might lead to serious complications. Is it not, even yet, the first and most general idea in circles not specially devoted to mission work that, whatever else may be done, no missions should be sent to the Mohammedans, as these could only be a source of annoyance and political complications ? The whole attitude of Christianity to Islam is over-weighted by the trend of history, which even now lies heavy on newly-founded missions and prevents them reaching their full development. Should there be, as seems to us inevitable, a great struggle between the forces of Christianity and the resisting power of the Mohammedan, this fundamental attitude of Christianity must be modified and corrected. These considerations have been seriously faced by the Edinburgh World Missionary Conference and the Continuation Committee appointed by it. A special Mohammedan Mission Committee was formed, one of whose first and most important duties was to restore a normal relationship between, on the one hand, the claim of Christianity, which must be maintained to be the one true and triumphant religion, the sun before which the crescent of the Prophet of Mecca must pale; and on the other, the knowledge founded on centuries of experience of the difficulties of carrying out mission work amongst Mohammedans.

II.

If we regard the mission of Christianity from a universal standpoint, acknowledging its claims to draw all mankind within its kingdom, then we must examine

the relative geographical positions of Christianity and Islam. A comparison of these gives food for serious thought. Not only has Islam victoriously wrested from Christianity the half of her possessions, but she lies, like an insurmountable wall, between Christianity and heathendom. Whilst North Africa and Asia Minor were Mohammedan, Russia also for five hundred years was partly confined, partly governed by Mohammedans, and Christianity was quite shut out from the heathen world. There may have been good in this, in that the central point of European history, which was to become the universal history of mankind, was shifted from the Mediterranean into the Transalpine countries, from the exhausted Roman stock to the young vital aspiring Germanic races. It was a providential outcome of the victories of Islam that the peoples which were to be called to break down the power of Islam in the world should retain this position in the world. Another good result of Christianity being for centuries confined to middle and north Europe was, that it gave time for the Celtic, Germanic and Slav races to become permeated with the leaven of the Gospel. But as a tree must decay if its branches cannot grow, as the body dies if its normal circulation is stopped or impeded, this limitation became fatal to Christianity, which in its very nature is and must be a missionary religion. That a longing for missionary outlet slumbered in the Church is shown by the fact that as soon as roads to India and China were opened up by the Mongols, as soon as the Portuguese found their way to the West Coast of Africa, as soon as Christopher Columbus discovered America and Vasco da Gama found the sea route to India, a lively, if transient, intercourse was formed without delay between missionaries and the heathen. It is a geographical fact that colonial expansion was the immediate signal for the commencement of mission work. But it has been, and continues to be, a most disturbing and embarrassing fact that between the Christian and the heathen worlds the land of Islam spreads like a wide desert, a religious and educational Sahara. The enormous and unexpected development of commerce is the only factor which, to some extent, has

compensated for this great disadvantage. In thus expressing it, however, we go too far; it would be more correct to say that it has made the disadvantages less obvious. It is only to a superficial survey that the separation and disadvantages seem merely to be those of space. The element which causes most grave anxiety to friends of missions in the distant fields, in Equatorial Africa and the Dutch East Indies, and which absorbs their attention, is the rapid expansion of Islam. We must not let this question rest. How is it to be dealt with ?

Let us first consider the African colonies. In German East Africa, Mohammedanism, fifteen years ago, was practically confined to the tribes of Swaheli origin dwelling on the coasts. From these a few strong Mohammedan off-shoots passed into the interior, and Mohammedan colonies were formed along the great caravan routes. At that time there were not more than 150,000 Mohammedans among the seven million colonists. At present, Mohammedanism is increasing with extraordinary rapidity under our eyes. It is not too much to say that now almost a quarter of the people are Mohammedan. Their religion is very superficial, in most cases nothing more than the adoption of a few Mohammedan forms and formulæ, and of the long garment. But as we know, this does not lessen the gravity of the situation. In Togo, at the coast, Mohammedanism was almost unknown ten years ago. Now a quarter of the people of Lome and other towns are Hausa, and whole tribes of the Hinterland, such as the Dagomba, the Naunmba, the Takokossi, and others, are rapidly becoming Mohammedan. It is now regarded as a cause for rejoicing when in the furthest Hinterland we find people, such as the farming Gurma and Moba, who are not yet touched by Mohammedanism. In Kamerun, the country to the north and interior has become Mohammedan within two, or even one generation—Adamawa with its Lamidos and its peculiar Hausa-Fulba Cult. As yet the Hausas are quite new to the people on the coast, and they have only become established among the tribes at the borders of the coast plain, the Beli, Bamum, and so on, since the beginning of this century.

This spread of Islam is not confined to the German colonies. It is extending over the whole of Equatorial Africa from Senegambia and Sierra Leone in the west to German and Portuguese East Africa on the Indian Ocean. A British missionary reports that on the Ito lands on the lower course of the Niger, there was not a single Mohammedan ten years ago; now there is not a village far beyond Onitsha and Assabe that has not its mosque. This process of conversion is going on perhaps even more rapidly and extensively in the Dutch East Indies. There, twenty-seven to twenty-eight out of the thirty-five millions of inhabitants have become Mohammedan within the last three centuries. Since the beginning of this century the process has been so rapid that those who know the country and the people best expect that all the heathen tribes will, within the next ten years, become converts to Mohammedanism unless Christian missions can intervene. It is difficult for us to face these facts in all their magnitude. We have sought to console ourselves with the thought that Mohammedanism is probably a religion suited to the peoples of Africa and Malaysia, and that the process must, therefore, be left to run its uninterrupted course; or that Islam is a convenient stage or stepping stone to Christianity, and that it should, therefore, be left to pursue its victorious way, to be followed later by the higher religion and culture of Christianity. These conclusions are, unfortunately, quite mistaken. We are living in a transition period full of importance for the religious development of mankind, and in which a great process of religious assimilation is taking place. The animistic religions have, indeed, their own peculiar life. We see in China, Japan, Mexico, and Peru that they are capable of evolving higher religious systems as the general level of culture rises in those who hold them. They can only do so, however, if their general upward development takes place in peace, without the powerful interaction of any foreign culture. If these animistic religions come out of their isolation and enter into lively intercourse with a wider outside culture, the result always is that the lower religion gives way before the higher, and is assimilated by it. Much that is good in

the former faith is still retained, but the essential and central constituent parts are those of the new religion, which thus henceforth represents the real faith. It would be absurd, however, to imagine that this is a conscious process in which the Animist by his reasoning faculties convinces himself that another religion contains more or higher truth. If we study the religious transformations now going on with open eyes, we shall lose the idea, which has wrought much evil in theology, that religion in the first place is an intuition of a universal plan, a more or less childish attempt to construct a picture of the world. No, the general association of ideas is this: the gods and spirits of our fathers are apparently no longer able to protect from the superior force of the stranger; the allies of the stranger must be mighty spirits; let us discover whether we cannot also have a share in this power; if these spirits have made their worshippers in the past strong and mighty and superior, why should they not grant the same powers to us if we also serve them in the accustomed and desired ways? So, as the extremely rapid process of opening up the world goes on, and tribe after tribe, race after race, is forced with or against its will out of its isolation, the vast process of religious assimilation continues. The animistic religions become attenuated and die, and their former votaries become absorbed into the strongest of the religions which come into their sphere of contact. We may study this process with photographic exactness in the report of the Indian Census of 1901, and we can trace it through the primitive and animistic races of the whole world.

In this interesting process, Islam occupies a very advantageous position; it possesses the entire centre of both the continents of Africa and Asia, as was clearly shown in the Report on Unoccupied Fields at the Edinburgh Conference. In all this vast region Islam reigns supreme. The deciding factor in the process of assimilation has been the attraction of might and power. How easy it is for Islam, with its dominating and central position, to make this power felt, in contrast with Christianity which can only at great cost and under great

climatic difficulties send a few representatives into the country. That Protestant Christianity can also set into motion the process of assimilation by the masses has often been shown by history, and most recently by the rapid conversion of the North American Indians. But isolated mission stations, surrounded for hundreds of miles by heathen darkness, with a handful of workers, half of whom are laid aside by fever, cannot exercise this influence upon the masses of the people. Here we are face to face with a phenomenon and problem in the history of the world and of religion for which as yet we can suggest no solution.

III.

The heart of the problem with which we are dealing, namely, the world-mission of Christianity in conflict with Islam, cannot be reached either by historical or geographical study. It is, perhaps, too vast and complex for a single study. We can only indicate what seems to us to be the essential factor. As we have already said, we talk of a world-mission because Christianity has at last emerged from her isolation, and has determined to become in reality what she has from the beginning theoretically been—the religion of the world. But Christianity is not the only religion which is departing from her reserve and seclusion; the other religions are in precisely the same position. Christianity is thus faced with a new situation. The knowledge of Christianity also grew at the beginning out of the non-Christian religions, but it was vague and incoherent, and Christianity was so vividly conscious of its universal and everlasting superiority that it looked down with mixed curiosity and compassion on what it vaguely regarded as heathen darkness. As the religious horizon has widened, theology has developed new activity. It may be compared to what would take place were botanists or zoologists to explore a new region of the world, discovering numbers of new types and species and working hard to sift, classify and bring into relation with existing knowledge the great mass of fresh material. This is the peculiar and interesting task of religious history and the

study of Comparative Religion. This acquisition of knowledge must be followed by the practical conflict of religions, not according to the plans worked out by the European student in his study, but in the midst of life. This conflict with the non-Christian religions is one of the great problems of the near future, perhaps the greatest, and the one which will decide the position of Christianity in the world. In this task the chief part falls to the missionary. This is an important fact. Scholarly theologians have hitherto looked down upon missions with a certain lofty disdain and reserve. They might, indeed, do good work in turning cannibals into tolerably civilized persons and instilling into savage Africans the first elements of Christian culture, but of what significance was such work in comparison with the high questions of theological and human wisdom with which they, as theologians, were occupied? The picture is rapidly changing. Christianity is now engaged in an inexorable struggle with the great religions of mankind, and the missionary is her champion in the field. Upon the way in which this warfare is carried out and its issue in victory or defeat depends, to a large extent, the future of the Christian Church.

In regard to Islam the situation is grave. For here we come to very difficult questions which deeply affect our beliefs and work. There is here an essential difference between the work of the theological student, who with the interest of the botanist tries to describe as exactly as possible the characteristic elements of Mohammedanism; of the religious philosopher, who compares the development and forms of the religious life of Islam and classifies them among the phenomena of all human religious life; and the work of the missionary, whose aim it is to conquer Islam from within and to lead the Moslem to a full knowledge of salvation in Jesus Christ. Religious students and philosophers direct their attention to the similarities and relationships of the various religions; the missionary must have a clear conception and vital conviction of the *difference* between Mohammedanism and Christianity, and must learn to make this central and decisive differ-

ence so vivid an experience to the Mohammedan that he will renounce Islam, and in spite of the danger to life and limb will declare himself a Christian.

Missions render to theology and to the Church an enormous service in thus emphasising the indispensable fact of this peculiar attribute of Christianity which makes it different from all other religions. There is at home a constantly increasing tendency and outcry for compromise, which desires a so-called creedless Christianity, a general religious life without any outward confession, which under the guise of religious equality promotes indifference as regards the teaching in schools of the history of Christianity and leaves aside completely the whole question as to the essential nature of our faith. Mission work cannot thrive in this atmosphere of vague and incomplete thinking. The missionary who is not convinced, and who cannot absolutely convince his Mohammedan opponent, that Christianity is the truth and the power of God unto salvation is a defeated soldier.

J. RICHTER.

Belzig, Germany.

BAGHDAD AS A MOSLEM CENTRE

——:o:——

THE mention, to the average reader, of the City of Baghdad, commonly recalls two things, both more or less fictitious. I allude to the Arabian Nights stories of the days of the Khalif Harun 'r Rashid, and to the much-talked-of, but until now invisible, Baghdad Railway. At length, however, there are not wanting signs that the latter will soon pass into the realm of fact. Looking backward, the interest of Baghdad centres round its connection with the Khalifate for a period of 500 years; looking forward, the interest of the city for the most part centres round its development as an emporium of trade. It is true that it still is, and will continue to be, a great resort for pilgrims both of the Sunni and of the Shiah sects, yet the city's influence as a seat of Moslem thought and learning has long been declining. In modern Baghdad it is the commercial spirit that is strongly in evidence amongst the inhabitants, a spirit fostered by the large and growing population of Jews. The population of the city may be estimated at 180,000 to 200,000; of this number 45,000 are Jews, 5,000 Christians, and the rest Mohammedans—Sunnis and Shiahs. In Baghdad itself the Sunni section of the population predominates, but in the outlying district the Shiahs are greatly in the majority.

Baghdad is the capital city of Irak, a province of somewhat ill-defined limits, but embracing a larger area than that usually comprehended under the name of Mesopotamia. In lower Irak the majority of the inhabitants have, from the first, been of the Shiah persuasion. One of the unique features of Baghdad as a Moslem city is the fact of its being a meeting place of Sunnis and Shiahs. In other large cities like Constantinople and Damascus a few Shiahs are found scattered amongst the predominant Sunnis, but in Baghdad the two sections

are more equally divided, a fact to which no government in Baghdad can afford to be indifferent. In the times of the Khalifate, a factitious spirit prevailed between the Sunnis and Shiahs which not seldom resulted in bloodshed. A certain amount of mutual contempt still survives, but on the whole the relation between the two sects seems to be less openly hostile than formerly.

Baghdad differs from the other great cities of the Middle East, such as Damascus and Jerusalem, in that it was founded and built in the Moslem era. Its history for the most part is that of the Abbaside Khalifate. Since the fall of the Abbaside dynasty the influence of the city in the Moslem world has waned, and as one walks the narrow, squalid streets of modern Baghdad, it is difficult to believe how great was the splendour of the proud city in the days of the Khalifate. So, too, with regard to the aspect of the surrounding country. Where the desert now holds undisputed sway were formerly gardens and cultivated land. This fertility was made possible through the presence of canals connecting the Euphrates and Tigris rivers on the one hand, and the Tigris and Dyala rivers on the other. Traces of these canals, which date from Sassanian times and earlier, still exist.

The foundation of the city is justly claimed for the Khalif Mansur, the second of the Abbaside Khalifs, in the year A.D. 754. Prior to this there seem to have been several small Persian hamlets on the river banks in the neighbourhood of the site of the modern city. Mansur's city was called the Round City on account of its configuration, and was situated on the right or western bank of the river. Its circumference extended about four miles. This original city was destined so to extend that it came to bear a relation to later Baghdad comparable to that which the city of London bears to greater London. (Le Strange). It is, perhaps, not wholly irrelevant to our subject to ask how it was that the centre of administration of the Khalifate shifted from the Hejaz Province of Arabia to that of Irak. It must suffice here to say that it was a momentous event in Moslem history when Ali, the fourth successor of the Prophet, rode out from

Medina in pursuit of the rebels, Talha and Zobeir. As he left the city, a citizen seized his bridle and cried, "If thou goest forth from hence, the government will depart from this city nevermore to return." These were prophetic words, and subsequent history proved them true. After an anxious and restless period, Ali at length succeeded in establishing the seat of government at Kufa, on the Euphrates. There it continued until his assassination in that city. This was succeeded by the establishment of the Omeyed dynasty at Damascus, which lasted for a period of eighty-eight years, and then the centre of government once again returned to Irak with the establishment of the descendants of Abbas, uncle of the Prophet, in the by-this-time unenviable position of head of the Moslem world. Mansur was not a little perplexed in finding a convenient site for the capital of Islam. History has clearly shown that his choice of Baghdad as the site was abundantly justified. No doubt, from an exclusively religious point of view, Islam in modern times thrives in places inaccessible and desert; witness the Senussi movement of the Sahara. It was otherwise, however, in the days of the Abbaside Khalifate, when Islam was at the zenith of its power. Then the fertility of Irak and its proximity to Persia made the site of Mansur's city an ideal one. Had Mansur elected to re-establish the seat of government in the Hejaz, one might well speculate what would have been the consequences upon Islam beyond the borders of Arabia.

On the river bank a few miles below the site selected by Mansur stood Ctesiphon, the ancient palace of Chosroes, the great Persian ruler of the Sassanian dynasty. Mansur was strongly tempted to demolish this noble pile and utilize the materials for his new city. He was dissuaded, however, from doing this, and one result has been that the remains of Ctesiphon still stand a landmark for many a mile, whilst of the original city of Mansur not a vestige remains. The anecdote connected with the decision of Mansur to leave Ctesiphon mainly intact, is worth recalling. According to the story, Khalid, a courtier and one connected with Persian interests, represented to the Khalif that the desertion of the great

palace would be an abiding monument of the might of Islam to all who beheld it ; and that moreover the Khalif Ali made his prayer there, and therefore it should stand. Here was the simple opportunist character of the Arab in conflict with the deeper and more far-seeing character of the Persian. Mansur, however, suspected Khalid of a secret veneration for the ancient Persian monarchs, and ordered the destruction of the palace to be begun. It was soon found that the cost of transporting the materials upstream was exorbitant, and so the project was abandoned. It is further related that the astute Khalid then urged the Khalif to continue the demolition ; otherwise men would say that the successor of the Prophet was impotent even to destroy what Chosroes had built ! The destruction of the palace, however, was stayed, and there it still stands, the wonder of passengers on the river steamers. All this and much of interest in the topography of Baghdad is recorded in Le Strange's work, " Baghdad during the Abbaside Khalifate " (Clarendon Press).

Of the successors of Mansur, two stand out as prominent in increasing the fame of the city. I refer to Harun 'r Rashid, and his son and successor Mamun. It was under their fostering influence that the Court at Baghdad became the resort of the exponents of every branch of learning. These were entertained with princely liberality. The Court appeared to be rather a learned academy than the capital of a great nation of conquerors. As has been pointed out by those who have studied Moslem literature, this zeal for learning was truly a remarkable development, and stands in contrast to the spirit which actuated the earliest or the four well-directed Khalifs. The attitude of these to learning other than that owning Islamic origin, was one of bigoted hostility. One of the Khalif Omar's generals, in the conquest of Persia, asked the Khalif's direction concerning the ancient philosophical works found in the libraries of Persia. Omar replied : " Cast them into the rivers, for if in these books there is a guidance, then we have a still better guidance in the Koran ; and if, on the contrary, there is that which will lead us astray, then God protect

us from them," a saying surely highly characteristic of the Semitic mind. A close inquiry, however, into the character of the literary work in the days of the Abbaside Khalifate, shows that the Arabs contributed little original to the world's fund of knowledge; they were rather middle-men and transmitters of learning by means of the translations of the works of Greek and other philosophers. This done, it is said that many of the original manuscripts were wilfully destroyed! Syrian and Nestorian Christians were the agents by which foreign learning—notably the writings of Aristotle—became known to the Arabs. Their work was mostly translational, first into Syriac and then from Syriac into Arabic. The names of two are worthy of mention, viz.: Hussein ibn Ishaq, a Nestorian, and Al Kindi, who in theology was a rationalist and belonged to the same tribe as Al Kindi, the author of the famous Apology in favour of the Christian Faith. So greatly were literary relics prized in the days of Al Mamun, that it is recorded that hundreds of camels might be seen entering the gates of Baghdad laden with no other freight than volumes of Greek, Hebrew and Persian literature. Only a resident in the Baghdad of to-day can fully appreciate how great is the change in the character of the freight entering or leaving the city in the present day compared with the brilliant days of Al Mamun; of freight to-day there is plenty—more than the two companies of river steamers can cope with—but it is not of a literary kind!

Al Mustansir, the last but one of the Abbaside Khalifs, erected a mosque and a college, which latter bore his name, and the remains of which are numbered amongst the few relics of the city as it existed in the days of the Khalifate. The site of this college is now occupied by the custom house, on the inner wall of which an inscription is still found, most of which, however, is said to be modern. As one looks upon that inscription in the midst of the busy custom house, one cannot but reflect upon the changes of fortune and of the altered spirit of the great city; where formerly learning flourished, now the spirit of commerce reigns with its accompaniments—noise and confusion. No doubt a search would reveal the preser-

vation of some of the literary remains of the days of the Khalifate, but most seem to have been lost in the destructive processes that have overtaken the city, sieges, inundations of the river, fires.

Of the twenty-seven Khalifs of the Abbaside dynasty, the first fifteen were buried at places more or less distant from Baghdad. Their tombs lie scattered over the length and breadth of the empire, from the pilgrim road near Mecca to Khorasan in the East, or to the gate of Tarsus in the north-west. The Khalifs were then great potentates, journeying often on state business. Of the rest, the majority were interred in the Rusafah suburb of the city; their tombs, however, were destroyed in the great Mongol siege.

The last, or fifth siege of Baghdad, was in the year A.D. 1258. The Mongol forces were led by Hulagu, grandson of Ghangiz Khan. The blockade of the city lasted fifty days; then a final assault was made, and the city given over to fire and sword. This was followed by the death of the Khalif Mustansir and his two sons; the mosque of the Khalif, the shrine of Musa-al-Kazim, the tombs of the Khalifs, and most of the streets and private houses were reduced to ruins.

From A.D. 1258 to 1638 the history of Baghdad was very chequered; and the city, though at intervals rebuilt in part, never recovered its former greatness. Persians, Turkomans and Ottoman Turks at different times contested for the city. In 1638 the Persians were driven out, and the Sultan, Murad IV., conquered the city. Since that date Baghdad has been the residence of a Turkish wali or governor.

The shrines of several Moslem saints are still the resort of many pious pilgrims. The most famous are those found at Zazmiyah, Kerbela,* Nejef and Samarra, all of which are accessible from Baghdad, and all of which have gilded domes, and in some cases gilded minarets. These shrines are sacred to the Shiah Moslems, and contain a great wealth of treasure-offerings of the Persian

* [It is estimated that 120,000 pilgrims visit Kerbela annually, which shows the importance of this centre for missionary effort. Here one can literally reach out to every part of the Shiah world.—Ed.]

and Indian nobility. The historical events and persons connected with these names are too numerous to be recapitulated here. To the Sunni pilgrims, the shrine of Abdu'l Kadir al Jilani is the favourite object of pilgrimage. Abdu'l Kadir was a preacher, and Sûfi after whom the Kadiri order of dervishes is named. He died in A.D. 1166. His preaching attracted a large audience, among which Jews and Christians were found. His sermons are some of the best of Moslem literature, and show a spirit of tolerance and charity. Much fictitious matter has gathered round the name of this saint; *e.g.*, it is said that he praised God in the womb, and that he had a rank which placed him over all beings save God. The mosque bearing his name is a conspicuous one, situated in the south-east quarter of the city. His descendants are still numerous, the head of whom, Seyyid Abdu'r Rahman Effendi, is known as the Nakib. The Nakib, it is believed, has a valuable library, but access to the most valuable books is not granted. Of Sûfi teaching in Baghdad in the present day there seems to be little; commercialism and rationalism have displaced it.

Another tomb resorted to by the pious is that of the Imam ibn Hanifa, the great Sunni jurist and founder of the Hanifi sect, who died in the year A.D. 767. His grandfather was brought to Kufa from Persia as a slave by the Arab conquerors. There is also a tomb connected with the name of the Prophet Hosea; the remains of a Hebrew inscription are visible on the inner wall of the dome. By the order of Nazim Pasha, recently wali of Baghdad, this tomb has been given into the custody of the Jews. In passing, I may mention that near Es Salt, in Gilead, east of the Jordan, there is also a tomb claimed to be that of Hosea. The tomb of Me'ruf of Karkh is important, as it is one of the few remains of the city of the Khalifs that survived the Mongol siege. He was of Christian parentage, and died in the reign of Harun 'r Rashid. His fame was perpetuated by his disciple Sari-'s-Sakiti, a Sûfi saint and seller of old clothes.

With regard to the tomb known as that of Sitt Zubeida, which stands near that of the Imam Marouf, critical research seems to point to the fact that the famous

wife of Harun 'r Rashid was really buried near the tomb of Mousa al Kazim, at Kazimiya. Altogether, the list of Moslem saints at Baghdad comprises upwards of sixty names.*

In regard to the press of Baghdad and its influence, a word is sufficient. It cannot, of course, compare with that of Cairo and Beirut; yet since the declaration of the Constitution by His Majesty the Ex-Sultan, in 1908, upwards of thirty newspapers, including two published by the Ulema at Nejef, have sprung into existence at Baghdad. Of these, seven only are now in circulation, and the demand for these is lessening. Two of the seven newspapers are pronouncedly anti-Christian. For authoritative news of the outside world, these local papers do not rank high in the opinion of the inhabitants.

In conclusion, what can be said of the present outlook of the once famous city? Will she ever arise, phœnix-like, to her former position as the great city of Western Asia? Her geographical situation, about half-way between the Mediterranean and the Persian Gulf; her accessibility from the Persian Gulf by the river by means of small draught steamers; her position relative to Persia with its pilgrim and trade caravans; the railway now in process of construction; and last, but by no means least, the great agricultural resources of the country—the development of which has been planned out by Sir William Willcocks, whose irrigation scheme for the Tigris-Euphrates Delta is now in process of accomplishment—all combine to make the potentialities of the city, on the material side, considerable. Of the Byzantine Empire Mr. Lecky writes†: "The universal verdict of history is that it constitutes without a single exception the most thoroughly base and despicable form that civilization has yet assumed . . . The Christian faith had produced many fanatical ascetics and a few illustrious theologians, but it had no renovating effect upon the

* A complete list is given in the *Revue du Monde Musulman*, vol. vi., pp. 644-646, according to Turkish authorities. Thirty-six of these saints' tombs are in Baghdad proper; sixteen are on the east side of the river; eight at Mo'azzam; and seven at Kazemein.

† Lecky, *European Morals*.

people at large. It introduced among them a principle of interminable and implacable dissensions, but it scarcely tempered in any appreciable degree their luxury and sensuality." What is here recorded of the leaven at work in the Byzantine Empire and which brought about its fall, also acted potently in the downfall of the great empire of the Khalifs during the Abbaside dynasty.

As one who has lived in Turkey for upwards of fifteen years, and as a well-wisher to the present *régime* and its administration in their almost Herculean task of establishing order and concord for national ends, may I be allowed to ask if the lessons of history are sufficiently taken to heart by both the rulers and the ruled alike? The need of the empire is "salt." I use the word in the sense used by One who knew what was in the heart of man as no mere prophet or apostle knew, and who said, "Have salt in yourselves, and be at peace one with another."

The Khalifs of old, like Esau in contrast to Jacob, enjoyed much prosperity in their day. But the Church of God like Jacob—too often erring and of weak faith—must needs pass through much discipline and find many things against her; her prosperity, albeit late and remote, will be permanent. In the characters and experiences of these two patriarchs of old, we can find much that is suggestive of the intrinsic qualities and relations of Islam and Christianity as traced for us in history. There were not wanting noble qualities in Esau; and of Islam, too, the same may be said. Jacob was never a more true Moslem in the highest sense of the term than after his conflict with the angel at Peniel. There have been times in history when Christianity, as exhibited by its followers, has not compared favourably with Islam. Nevertheless, there has ever been a remnant who, like Jacob with his eye of faith, have penetrated mysteries divine, mysteries which Islam, to her great loss, either ridicules or stumbles at. Such are some of the reflections which a review of this once famous stronghold of Islam suggests.

Baghdad. F. JOHNSON.

SOME UNFOUNDED MOSLEM CLAIMS

———:o:———

GIBBON, in his history of the Roman Empire (vol. vi., p. 222), says that "the faith," which Mohammed preached to his family and nation, "is compounded of an eternal truth and a necessary fiction." "The necessary fiction" was Mohammed's claim to be the prophet of God. "The eternal truth" was Mohammed's belief in the unity of the Godhead. There can be no doubt as to the importance of this eternal truth in the Moslem creed. It is the foundation stone of all inspired scripture and of the true religion of God. It was the faith of Abraham and the patriarchs, of Moses and the prophets, of Jesus the Christ and His apostles. This eternal truth is the faith of the Jew and the Christian as well as of the Moslem.

The "necessary fiction" marks the dividing line between Jew and Moslem, as well as between Christian and Moslem. It was the refusal of the Jews to recognize the apostolic claims of the Arabian prophet that induced Mohammed to turn his face and the faces of his followers from Jerusalem, and to pray henceforth toward Mecca. Thereafter the Jews were reckoned to be unbelievers and the enemies of God. Strenuous efforts were made to win over the Christians. "Say O ye who have received the scriptures; ye are not grounded on anything, until ye observe the Law and the Gospel, and that which hath been sent down unto you from your Lord. That which hath been sent down unto thee from thy Lord will surely increase the transgression and infidelity of many." (*Surat-ul-maida*, 72).

The Arabian Christians cheerfully accepted the call to believe the "Law and the Gospel," but could not believe the message of Mohammed, "that which hath been sent down unto you from your Lord." Mohammed seems to have known something of the irreconcilable differences between his Koran and the Christian Scriptures. Hence he twice repeats the sentence, "That which hath been sent down unto thee from thy Lord will

surely increase the transgression and infidelity of many." The Koran was the stumbling block. To accept its teaching was to recognize Mohammed as an apostle of God, and to deny the Christ as the Son of God and the Saviour of men. Here has been the infidelity of Jew and Christian throughout. They have rejected the necessary fiction of the Moslem creed. They will not repeat the Kalima.

Taking the verse just quoted as a basis of argument, the Moslem is placed in a serious dilemma, for in it there is a clear recognition of the Law and the Gospel as being the Word of God in which all must believe. "O ye who have received the Scriptures, ye are not grounded on anything, until ye observe the Law and the Gospel." Accepting the Christian Scripture as the Word of God, the Moslem finds it impossible to reconcile the teachings of his prophet with them. The only way of escape is to discredit the Scriptures current among Jews and Christians. Here, then, is the basis of many unfounded claims, put forth by Moslems in order to defend and support their faith.

It is to some of the most important of these unfounded claims that I wish to invite your attention. I do so because it is most important that every Christian and every Christian evangelist should clearly see the fundamental points of cleavage between Christianity and Islam.

One of the most important claims of Islam, and one that is unfounded, is that the Christian Scriptures have been corrupted. Not only are they corrupted, says the Moslem, but they are so corrupted that they may be said to be no longer extant. A letter addressed to a missionary in China expresses this Moslem assumption very clearly: "After the descent of the Koran, the rest of the books—such as the Gospel, the Psalms (this, of course, includes the Prophets), and the Pentateuch, were abrogated. The Koran comprehends what is in these books concerning the nature . . . and importance of religion. But the sorcerers, such as the Nazarenes, who are ignorant of the truth of the Gospel, and change the copy of the Gospel into folly and untruth, and say that Jesus Christ

is more excellent than Mohammed, do not know what is in the Koran: 'We have made some apostles more excellent than others.' When the sun of Mohammedanism arose upon the world, man obtained light on the straight way, and returned from unbelief and error into true guidance . . . except the Nazarenes As God Almighty has said in the verse (in the Koran), 'Truth has come, and error has vanished.' "

Moslem commentators speak of *Tahrif* (corruption of the Scriptures) as being either *Ma'nawi* (corruption of the meaning) or *Lafzi* (corruption of the words). The more ancient writers maintained that the charge made against the Jews and Christians of corrupting their Scriptures, related to false interpretation and not to any tampering with the text. The late Sir Syed Ahmad Khan, founder of the Moslem College at Aligarh, in the Seventh Discourse in his Mohammedan "Commentary on the Holy Bible," sums up his finding on this subject of *Tahrif* as follows: "It will be seen, then, that the adulteration of truth with falsehood does not mean that other words have been added to the text, but it implies simply an admixture of false interpretation with the true one." ("The Seventh Discourse of Sir Syed Ahmad," p. 31).

Modern Moslem controversialists, however, are not satisfied with this definition of the word *Tahrif*, but hold that nothing but *Tahrif-i-lafzi* will meet the difficulty. They despair of aid from the Koran itself, except by an interpretation which assumes the very point to be proved. Their chief arguments are drawn from Christian writers who catalogue the various readings in the ancient manuscripts, and insist that these various readings prove that the Christian Scriptures have been corrupted. They fail to see that such various readings do not affect in any way the points at issue between Christianity and Mohammedanism: the Fatherhood of God, the Sonship of Christ, the Crucifixion, the Death and Resurrection of Christ, and the Atonement.

To overthrow this assumption, the Christian may urge the following considerations:—

1. The Koran itself declares the Bible to be the Word of God. Accordingly we read: "Say ye, we believe in

God and that which hath been sent down to us, and that which hath been sent down to Abraham and Ishmael and Isaac and Jacob and the tribes and that which hath been given to Moses and to Jesus, and that which was given to the Prophets from their Lord." (*Surat-ul-Baqara* (ii.) 130). These words may also be found in the *Surat-Al-Imran* (iii.) 78, 79, to which are added the following: "We make no difference between them. And to Him are we resigned (Moslems)." The Koran teaches that the Scriptures of the Jews and Christians were extant in the days of Mohammed's mission, and he refers to them as confirming, and being confirmed by, his teaching: "Verily we have sent down the Law (*Taurât*) wherein are guidance and light" (*Surat-ul-maida* (iv.) 48: "And in the footsteps of the prophets caused we Jesus, the Son of Mary, to follow, confirming the law, which was before Him, and we gave him the Evangel with its guidance and light and warning to those who fear God" (v. 50). "And to thee (Mohammed) we have sent down, the Book of the Koran with truth, confirmatory of previous Scriptures, and their safeguard" (v. 52). These passages clearly establish the claim that according to Mohammed's teaching in the Koran, the Jewish and Christian Scriptures are an integral part of the Word of God, and that the Koran attests them and is their custodian, thus "preserving the same from corruption."

2. The Koran does not charge the Jews and Christians with corrupting the text of their Holy Scriptures, but merely accuses them of misrepresenting the teaching by false interpretation. It challenges them to show the text, thus demonstrating belief in its genuineness and integrity.

3. It is easy to produce manuscripts, older than the date of Mohammed's mission; *e.g.*, the Pshito version written in Syriac, translated in the first century of the Christian era; the Vulgate, which was written in the fourth century in the Latin language; the Coptic and Armenian versions; the Septuagint version of the Old Testament Scriptures, made by order of Ptolemy, 250, B.C., and Greek manuscripts of the New Testament dating as far back as the third century. The Hexapla, dating

four hundred years before Mohammed, gives various versions of the Old Testament Scriptures in parallel columns, and Christian literature of pre-islamic times contains numerous quotations from the Scriptures, which agree with the Scriptures we now have. This array of testimony leaves the Moslem assumption that the Scriptures now current are not the same as those alluded to in the Koran without any support.

But the Moslem's misbelief dies hard, and he has a new claim ready to put forward. Even granting that the Christian Scriptures are genuine, they are no longer binding on the Moslem. They have been abrogated. The Moslem's second line of defence is the unfounded claim that the Bible has been abrogated.

Here the Christian apologist must call attention to the fact that every portion of the Word of God cannot be subject to the law of abrogation. For it was impossible to abrogate passages treating of the being and attributes of God, or of historical fact. Nor can predictions of prophecy, or statements as to the condition of fallen man and his way of salvation be abrogated. But the greater portion of the Bible consists of just such passages; wherefore the assumption of the Moslem that the Old Testament Scriptures have been abrogated by the revelation of the Koran is not only without reason but is altogether impossible. The absolute truth of the Jewish and Christian Scriptures being established, the Koran itself being witness, numerous other Moslem claims must be abandoned; *e.g.*, the claim that Ishmael, not Isaac, was the son of promise; the claim that Mohammed was foretold as the seal of prophecy; the claim that Mohammed was the Paraclete promised by Christ; the claim that Jesus did not die on the cross, did not rise from the dead, and did not make atonement for sin; and the claim that God is not our Heavenly Father, that Jesus is not the divine Son of God, and that God is not triune in the Christian sense.

There are, however, other unfounded claims made by Mohammedans that should be considered; *e.g.*, the claim that Mohammed was sinless.

This claim has no foundation in the Koran or the

Traditions. The sinless character of Jesus, however, has been recognized both by the Koran and by the authorized Tradition, and Christians in their discussions have always emphasized this as at once establishing the superiority of Christ and his religion. The reply to this position was the claim that all the prophets were sinless, and that Mohammed being the last of the prophets and the seal of prophecy was, of course, *Ma'ssum* or sinless. The Koran, however, is explicit in declaring all the great prophets (*Nabi-ul-Azim*) to have been sinners, Jesus alone being excepted. Of Mohammed, some of the passages which might be quoted are as follows :—

" Ask pardon for thy sin, and for believers, both men and women " (*Surat-ul-Muhammad*, xlvii., 21).

" Ask pardon of God, for thy wrong intention, since God is indulgent and merciful." (*Surat-ul-Nisa*, iv., 105).

" Ask pardon for thy fault, and celebrate the praise of thy Lord in the Evening and the Morning." (*Surat-ul-mumin*, xl., 57).

" Verily we have granted thee a manifest Victory, that God may forgive thee thy preceding and thy subsequent sin, and may complete his favour on thee and direct thee in the right way." (*Surat-ul-Fatah*, xlviii., 1 and 2).

Tradition is equally explicit. In the " Mishqat-ul-Masabih," Book X., chap. iii., Part I., we read that Mohammed said, " Verily I ask pardon of God, and turn from sin towards Him, more than seventy times daily " . . . " I ask pardon of God one hundred times a day." Many similar traditions might be quoted, but these will suffice ; nor will I refer to certain historic incidents in the life of the Prophet, the testimony of the Koran and Tradition is sufficient. I need hardly say that these statements have not been made for the purpose of fastening a stigma upon Mohammed, but merely in order to expose the error of those who would elevate a sinful man to the level of the pure and holy Jesus.

Efforts have been made to explain away the references already quoted, by maintaining that the thing described as sin (*Dhanb*) is not moral evil but merely those passions and tendencies in human nature which are not in themselves evil but which may become the occasion of sin.

The words as quoted above are declared to be a prayer for deliverance from such possibility of sin! This is plausible; but, unfortunately for the commentators, the word *Dhanb* is constantly used in the Koran for every kind of evil, and, therefore, does not connote the harmless tendencies of weak human nature. The older commentators suggest that the sins from which Mohammed was commanded to repent were neglect of duty, disobedience to the divine command, breaking the oath made to his wives for the sake of Mary the Copt, etc., etc. Nothing is, therefore, clearer than the teaching of the Koran and the Moslem Tradition that the prophets were subject to sinful desires and were guilty of sinful acts, the Lord Jesus alone being excepted. Of Him there is neither word nor sentence suggesting that he was in any sense guilty of sin. He is the only sinless prophet of Islam.

The claim that Mohammed wrought miracles is based upon three or four passages of the Koran and upon statements found in the Hadith or Tradition. The statements in the Koran, which are quoted to prove that Mohammed wrought miracles, are as follows: (1) *Surat-al-Qamr*, liv., 1, 2. "The hour of Judgment approacheth and the moon hath been split in sunder; but if the unbelievers see a sign, they turn aside, saying, this is a powerful charm." Evidently there is no mention here of a miracle having been wrought by Mohammed. The allusion is to a sign in the heavens at the Judgment Day. This is the view of Baidháwi and other Moslem commentators.

Another passage quoted to show that Mohammed wrought miracles is found in *Surat Al Imran*, iii., 124, 125. "When thou saidst unto the faithful, is it not enough for you that your Lord should assist you with three thousand angels sent down from heaven; verily if ye persevere and fear God and your enemies come upon you suddenly, your Lord will assist you with five thousand angels." Here again, while angelic aid is declared to have been given to the Moslems at the battle of Badr, there is no sign of miracle having been wrought by the prophet himself. A third passage is quoted from *Surat-al-Bani* Israil, chap. xvii. 1, "Praise be unto him

who transported his servant by night from the sacred temple of Mecca to the farther temple of Jerusalem, the circuit of which we have blessed that we might show some of our signs: for God is he who heareth and seeth." This passage refers to the celebrated night journey from Mecca to Jerusalem, and from there through the seven heavens up to the throne of God. This whole story is regarded by Muir, Nöeldeke, Bosworth Smith, and others, including many Moslem writers, as a vision or dream, on which tradition has brooded and hatched the story as told by orthodox Moslems. The story at best only regards Mohammed as a subject of miraculous power and not as a miracle worker. Nowhere does Mohammed himself regard the incidents of this story as due to his own miraculous power, it must be set aside as something very different from the miraculous doings of the prophets. The truth of the story of this vision was based solely upon the assertion of Mohammed himself. There was no witness to it. His own followers would not believe it until Abu Bekr vouched for it, although he had no reason to believe it except his confidence in Mohammed. Even if a vision had occurred, or granting such an event, would it be a sign or witness to Mohammed's prophetic claims?

The only other miracle attributed to Mohammed is the miracle of the Koran itself. In the *Surat-i-Auqubut*, chap. xxix., 47, 48, we read as follows: "Thou couldest not read any book before this, neither couldest thou write it with thy right hand; then had the gainsayers justly doubted. But the same are evident signs in the breasts of those who have received understanding, for none reject our signs except the unjust." The argument is that Mohammed, being ignorant of letters and being even unable to write, could not have produced such a wonderful composition, wherefore the verses (*Ayát*-Signs) are miracles of Mohammed and, therefore, sufficient for true believers. This assumption of Mohammed did not satisfy either the Koreish or the Jews and Christians. The Prophet complains that "They who know not the Scriptures say, unless God speak to us or thou show us a Sign, we will not believe" (*Surat-i-Yunas*, x., 21).

And again, "They say, unless a sign be sent down unto him from his Lord, we will not believe" (*Surat-al-Raad*, xiii., 8). Still once more, "The infidels say, unless a sign be sent down unto him from his Lord, we will not believe. Thou art commissioned to be a preacher only, and not a worker of miracles" (*Surat-al-Raad*, xiii., 8).

In these passages the unbelief of the people, especially of the Jews and Christians, is especially based upon the fact that Mohammed wrought no miracles, that "no sign was sent down unto him from his Lord." The only apology which the prophet could make was that God had declined to give a sign to an unbelieving people who would only reject his signs. "Nothing hindered us from sending thee with miracles, except that the former nations have charged them with imposture" (*Surat-al-Bani* Israil, xvii., 61). In this same chapter, verses 92-95, this position is stated thus: "And they say, we will by no means believe on thee until thou causest a spring of water to gush forth for us out of the earth, or thou have a garden of palm trees and vines, and thou causest rivers to spring forth from the midst thereof in abundance, or thou causest the heavens to fall down upon us, as thou hast given out, in pieces, or thou bring down God and the angels to vouch for thee: or thou have a house of gold, or thou ascend by a ladder to heaven; neither will we believe thy ascending thither alone, until thou cause a book to descend unto us, bearing witness of thee, which we may read. Answer, my Lord be praised. Am I other than a man, sent as an apostle?"

The answer of Mohammed given to the unbelievers, who demanded some miraculous declaration or sign from heaven to attest his prophetic claim, was invariably the declaration that former prophets had wrought miracles and signs but were denounced as jugglers or imposters, and that for this reason God had not sent him to be a miracle worker but a preacher and a warner. It is not, however, true that all apostles were regarded as imposters. We know that prophets, when so accused, were enabled to work such miracles as proved even to their enemies that there were prophets in Israel. "Such evident demonstrations" were expected of Mohammed

and repeatedly demanded, *but were never given.* The multitudes of miracles ascribed to Mohammed are the inventions of the traditionists.

Another unfounded claim which is continually made by Moslem apologists is the claim that in the wars between Moslems and unbelievers, Moslems always fought in self-defence.

This assumption of European ignorance in matters belonging to the history of Islam and the relation of Moslems to Christians is calculated to impair confidence in the integrity of Moslem writers. The fact is, that the most profound students of Islam and its history have been Europeans. Where are the Moslem writers who may be compared with Muir, Rodwell, Arnold, Palmer, Nöeldeke, Sprenger, Köelle, and many others who might be mentioned ?

The special pleading of Moslem apologists cannot stand for a moment before the clear light of truth. The teaching of the Koran is quite clear as to the causes of the first wars of the Moslems against the Meccan idolators. Mohammed, having made a covenant with his disciples in Medina, the great rival of Mecca, urged his Meccan followers to quietly retire to Medina, whither he also fled to escape the enmity of the Koreish, who had come to believe him to be a traitor to his native clan. The Hejira was to the Moslem as the crossing of the Rubicon. Soon after this event the following declaration was made : " War is enjoined you against the infidels, but this is hateful unto you : yet perchance ye hate a thing which is better for you."

Those who had fled from Mecca to Medina were poor and destitute. Strong parties in Medina looked with suspicion upon the Koreishite Muhájjirun and the Meccan prophet. The situation was becoming difficult. The prophet brought the following message : " Permission is granted unto those who take arms against the unbelievers, for that they have been unjustly persecuted by them . . . who have been turned out of their habitations injuriously, and for no other reason than because they say, Our Lord is God " (*Surat-al-Hajj*, xxii., 40, 41).

From this time Mohammed began to send out foraging

expeditions, four of which he led himself. Hearing of a rich Meccan caravan of one thousand camels, laden with food and other merchandise, Mohammed laid his plans to capture it. Abu Sufian, who was in charge of the caravan, sent messengers to Mecca calling for warriors to defend the caravans; these were soon on their way towards the well of Badr. In the meantime Abu Sufian, having received definite information as to the plans of Mohammed, changed his course and sent his caravan to Mecca and recalled the auxiliary force. A portion of the force returned; but a considerable number, under Abu Jahl, went on, determined to punish the Moslems. The result was a brilliant triumph for the Moslems and the seizure of considerable booty.

Emboldened by this success, Mohammed's followers continued their depredations. On the other hand, the Meccans, filled with rage, were now determined to crush these enemies, who were a menace to their trade with Syria. Still another cause of offence was the plundering of a caravan by the Moslems during the sacred months, when, according to Arab custom, war was forbidden. Mohammed was obliged to put the booty in ward until he could receive a message from Heaven concerning the matter. Soon a "message" was announced declaring war to be justified even during the sacred months, provided it were waged against idolaters. Accordingly, the culprits were released and the booty was divided.

This incident aroused the whole nation against the Moslems. It was seen that they intended to war upon the commerce of Mecca until the city would submit to the prophet's will. The ordinary route of trade being now closed, the Meccans decided to try another route by way of Iraq. The Moslems, having received news of this change, sent an expedition to capture the caravan. In this they were successful, and goods to the value of 100,000 dirhems were taken. This event obliged the Meccans to raise an army to avenge the slaughter of their countrymen, and to recover their prestige in the Syrian trade upon which they depended for sustenance. The result was the battle of Uhad, in which the Moslems were defeated, and the prophet was left for dead upon the field of battle.

The point we desire to make in this brief narrative is that in both of these battles Moslems were the aggressors. They had set out upon a course of plunder, such as characterizes the Bedouins of to-day, obliging their victims to wage war against them. The plea that the Moslems made war in self-defence rests upon no better foundation than the claim that the defenceless Christians in Armenia were aggressors against the Kurds, who so cruelly murdered them at Adana.

Those who endeavour to mitigate the warlike spirit of the prophet and his followers fail to understand the mission of Mohammed according to his own claims. In Mecca he had been a preacher, and his appeal was to the minds and hearts of men, but his appeals were accompanied by many statements as to the awful consequences of unbelief as illustrated by the dreadful fate of those who had rejected former prophets. Now that he had been driven out of Mecca, he was authorized to extirpate idolatry by war. We have already quoted one message preparing his followers for war. Perhaps the first plain command of Mohammed to establish Islam by the sword is a passage of the Koran received soon after the Hejira. It is as follows :—

" And fight for the religion of God against those who fight against you ; but transgress not, for God loveth not the transgressors. And kill them wherever ye find them, and turn them out of whatever they have dispossessed you : for temptation to idolatry is more grievous than slaughter . . . Fight, therefore, against them until there be no temptation to idolatry, and the religion be God's " (*Sura-i-Baqara*, ii., 190, 191, 193). Many similar statements might be quoted.

In the light of the Koran and the interpretation which has been given it during the centuries, we are surely justified in disbelieving the claims of Moslems, that they have only fought in self-defence.

Lastly, we notice the claim of Moslems that the great Intercessor at the Judgment Day will be Mohammed and the prophets who were founders of dispensations.

To understand this claim, we must keep in mind the Moslem concept of God as the Almighty all-wise King,

who knows every iota of good or evil which has been done by His creatures. This God is "the King of the Day of Judgment." Like an exalted monarch, He pardons whom He will and condemns whom He will. His prophets will be permitted to intercede for their followers. "No intercession shall avail on that day, save his whom the Merciful shall allow, and whose words He shall approve" (*Surat Ta Ha*, xx., 108.) Again we read, "Intercession is altogether in the disposal of God: His is the Kingdom of heaven and earth" (*Surat-al-Zamr*, xxxix., 45). This intercession is available only to the true believer. "They shall obtain no intercession, except he only who hath received a covenant from the merciful"; or, as otherwise translated, "None shall meet (in the Day of Judgment) with intercession save him who hath entered into covenant with the God of mercy" (*Surat-al-Maryam*, xix., 90).

With these and many other statements before us, one wonders what office an intercessor can perform that shall avail either for the Moslem or for the non-Moslem. The non-Moslem is past redemption by reason of having died in his infidelity. The Moslem is entitled to salvation by reason of his faith.

This is the claim of the Moslem based upon the assurance of the Koran. Where, then, the need of any intercession? Or if intercession be permitted, what end can it accomplish? If it be to bestow a higher degree of reward on certain Moslems, as some of my Moslem friends have urged, the reply still remains, that reward can be bestowed only in accord with right and justice; and, that being the case, God would bestow the reward in any case as a matter of justice. We may, therefore, truly say that Mohammed's intercession can be of no use to any one. Sinners need an intercessor now, ere death seals their fate as either infidels or believers. But Mohammed lies in his grave at Medina. The dead cannot hear the cry of the living, and his intercession, according to the Koran, is limited to the Day of Judgment. The Christian may, therefore, confidently look to Jesus as the only intercessor between God and man. The Koran and Tradition admit that He was the only sinless

Prophet; that He was of miraculous birth; that He was taken up to heaven; that He now lives; and that He will descend and destroy *Dajjāl* or Antichrist, and that He will rule over the whole world. Surely this Person, of all the prophets of Islam, is alone qualified for the office of Intercessor, even on the showing of Islam itself.

To recapitulate, we have shown the unfounded character of some of the principal claims of Islam: those claims which rest upon "the necessary fiction" in Mohammed's claim to be the prophet of God. We have shown largely upon the authority of the Koran and Moslem Tradition—

(1) That the Christian Scriptures were not corrupted in Mohammed's day, but were declared by Mohammed himself to be necessary to the faith of Jews and Christians, so that he could say: "O ye, who have received the Scriptures; ye are not grounded on anything, until ye observe the law and the Gospel."

(2) We have seen also how false the claim is that these Scriptures were abrogated by the coming in of the Koran, because it is impossible that the truths lying at the base of all true religion—even of the religion of Islam—should be abrogated.

(3) We have also shown upon the testimony of the Moslem Scriptures how baseless is the claim that Mohammed was sinless. That claim may be truthfully made for only one of the prophets of Islam,—Jesus, the living and exalted Jesus. He is the only sinless Prophet of Islam.

(4) In like manner, we have seen how far from the truth is the claim that Mohammed wrought miracles. We have seen that none of these passages even assert in any way that Mohammed wrought miracles. On the other hand, we have found many passages in which Mohammed declared himself not to have been sent to work miracles; and with this he answered all appeals of Arab, Jew and Christian to show a miracle as a sign of his prophetic office.

(5) We have also shown that the claim of Moslems as to the wars of Mohammed, that they were forced to fight in self-defence, is absolutely without foundation,

and that on the other hand, the raids were deliberately planned by Mohammed himself and justified by Koranic revelation.

(6) Lastly, we have seen how unfounded is the claim that Mohammed will intercede for the faithful on the great Judgment Day. Not only is there not one word in the Koran to justify the claim, but the spirit of Islam renders such a claim absurd. The man who dies an infidel is lost. The true believer enters Paradise. We have seen that the sinner's need of an intercessor is a present need. For this need Mohammed can do nothing. He lies buried in Medina and awaits the resurrection and the judgment, but Jesus, the sinless prophet, has been exalted to the place of power and the place of intercession. He alone is qualified to intercede with God.

The unfounded claims of Islam are the well-founded claims of Christianity. The Christ of God is the witness to the genuineness and credibility of the Christian Scriptures. He is the Holy One of God, who could challenge his traducers, saying, " Who convinceth me of sin ? " He was " a man approved of God " among his countrymen " by miracles and wonders and signs, which God did by him," to which also the Koran and Moslem tradition bear witness. He, too, when he had arisen from the dead, having atoned for human guilt by his death on the cross, ascended on high and sat down upon the right hand of God the Father, where he maketh intercession for us. Thence hath He sent down the Holy Spirit upon His Church and through the Church upon the world, converting savage nations and tribes, filling them with the Spirit of His love, transforming them into His own likeness and shedding abroad through them the enlightening and beneficent influences of Christian civilization. This same Jesus shall descend again to judge the world, and to establish the kingdom of heaven upon the earth.

E. M. Wherry.

Lucknow.

CHERRY BLOSSOMS: A PARABLE

———:o:———

I AM writing in an out-station among the North African hills: the valley that trends below us to the plain is full of native homesteads, and a silvery whiteness breaks the green around them. Up here in the foreground, undimmed by distance, the bare branches look as if they were crusted with clumps of frozen snow, for cherry trees in countless number have rushed simultaneously into flower, and such a flowering as our northern lands have never seen!

The clusters of bloom have troubled themselves with no preliminary stages: no leaves came first to rouse expectation, or to shelter them while they are preparing for future fruitbearing. They have taken their position by storm, with hardly a scout to lead the way: and if it were not that our minds get stultified by spring's recurrence, we should count the thing a miracle.

It has come to me afresh that it may be because the way is preparing for a like miracle of grace, that God has left as yet one bit of His spiritual orchard with leafless boughs, while the tracery of fresh green is seen far and wide. The Moslems shew as yet no sign of response to the warm breathing of His south wind.

What of that! If He has not yet wrought a wonder that seems to be for His glory, it means that it may probably be still to come: it is a reason, not for despair, but for hope—for rejoicing that He may have appointed our day in which to work it.

It may be that He needs no slow preparatory stages of evident advance towards the goal: they are not His wont when He is doing new marvels. Their essence consists in His bringing in, out of the infinite, the fulcrum of some law that is out of our ken; and our sluggish reasonings are overturned in a moment.

Is not the age dawning when sudden impulses begin to stir souls simultaneously? Are we not watching

spiritual arousal pass over whole peoples? Is there anything except precedent to hinder an awakening touch falling on Islam? And precedent is nothing to God.

Even more clearly comes the conviction, that it is by some great swift movement of the spirit right through the Moslem world, that solid victory could be gained. Years ago, a friend labouring among the Jews said to me: "It is easier to look to God for a great work than for a little work, just as a big fire is easier to keep ablaze than a small one." This is intensely true for Islam: its solidarity needs a counter solidarity: we have watched, sadly, one solitary convert after another in his failure to stand firm against the overwhelming pressure around. If a few thousand stood out together, as they did at Pentecost, the clash of arms would be strong, but there would be the sense of brotherhood, with all it means to timid souls, and the multitude of hidden enquirers who are waiting for leadership need wait no longer. If there were tens of thousands, the position would be carried by assault. And is not the God of Korea our God?

Signs are coming, that this collective moving out is getting ready to begin: no matter if they are tiny signs as yet. A week ago, up here in the hills, they said one day "a cherry tree is in bloom"; the day after the orchards were snow white. Who can tell which tiny movement is the precursor of blossom time in the bare trees of Islam! Some act of faith on our side, like a grain of mustard seed for smallness, may suffice to set free the waiting life current; and the marvel of spring time in the Moslem world will stand revealed, through "the unknown reserves of the divine resources"—the infinite wealth of "the undiscovered in God."

Algiers. I. Lilias Trotter.

NOTES ON CURRENT TOPICS

——:o:——

Islam in the French Sudan.

One of the resolutions passed at the Lucknow Conference in regard to the animistic tribes of Africa, stated that the body of missionaries gathered together were "clearly of opinion that the adoption of the faith of Islam by the pagan people is in no sense whatever a stepping-stone towards, or a preparation for, Christianity, but exactly the reverse." It is interesting to find a confirmation of this opinion in the recent book by the French traveller, M. Félix Dubois, entitled *Notre Beau Tiger* (Paris: F. Flammarion, 1911). From a lengthy review of this important work which appeared in the "Geographical Journal," we learn that M. Dubois utters "a well-reasoned and weighty warning against the encouragement (now given) of Islam by the government, and protests vigorously against the maintenance of a Moslem university at Jenne, established by the administration. Islam, he holds, has not raised the morale or mentality of the West African. It is not understood by them, while its theocratic basis is a political danger. "L'école laique et française, seule, peut et doit nous donner les cadres civils indigenes dont nous avons besoin," and a vigorous protest follows concerning the inadequacy of the French schools provided.

New Wine in Old Bottles.

At a meeting of the East Indian Association, held at Caxton Hall, some time ago, Mr. M. T. Kaderbhoy read a paper on the Proposed Moslem University for all India. He says that the University is to be broad in the best sense of the word, and, although its aim is to suit Mohammedan needs and strengthen the Mohammedan faith, the University is to throw open its doors to every one, irrespective of caste and creed. "Although it will be the chief aim of the institution to inculcate upon the minds of Moslem youths the doctrines of the holy faith, that will not in any way interfere with the religious scruples of non-Moslem students. Islam has been noted for its broad principles and for its tolerance, and in accordance with its traditions, a comparative study of other religions could be safely introduced at the university." This will prove strange reading to those Moslems who still believe that Islam is the only faith, and that there is no comparison in religions save by the test of the sword. The writer goes on to show how the course of study will fit Moslems for every walk of life, and how education will be the uplift of the whole Moslem community. He meets the question of the old versus the new Islam in these words: "It is possible that religious enthusiasts may cry that science—and especially Western science—may exercise a sceptic influence on the Moslem mind. I think it can be safely asserted that the possibility is too remote to cause any apprehension, considering the purity and invulnerability of the Koran. Personally, I am of opinion that there is not the slightest possibility of science turning out even a handful of Moslem sceptics. So fast does the Moslem hold to the word of the Prophet, so firmly does he lean upon the spiritual rock which the

Koran has built for him, that no amount of sceptical influence will ever serve to lessen his devotion to his religion and his God. The Moslem history is in itself a proof of the Moslem's devotion to his faith. In the face of this, even the most bigoted enthusiasts need entertain no apprehension of a Moslem turning away from faith, but should, on the contrary, lend their unanimous voice to the cause by upholding the establishment of a Moslem University at Aligarh, where youths may pour in from all quarters to put the new wine of the West into the old bottle of the East, yet keeping the colour and quality of the bottle unimpaired."

Taking Away the Key of Knowledge.

All missionaries who have struggled to attain to a working knowledge of the Arabic language themselves, have taught it in day schools, or have tried faithfully to circulate the Scriptures and other Arabic literature among the common people in Moslem lands, must have felt again and again how the Arabic speech itself is at once a vehicle and a barrier to evangelization. It is a vehicle because of its widespread use, but a barrier because of its highly classical literature and the style of Arabic generally used by those who write not for the common people but for the learned classes. Professor Macdonald deals with this question from the standpoint of the Arabic scholar, in trenchant fashion, in his recent book, *Aspects of Islam* (pages 320, 321). Speaking of the barriers to the spread of education among the masses and the uplift of Moslem nations, he uses these words, which we heartily endorse :—" Another necessity will be to teach in a language that the pupil can understand and to cease to veil education in a literary dialect, which not one per cent. of the people can follow. This holds especially of Arabic-speaking countries, where the difference between the Arabic spoken by all and the Arabic of literature is as great as that between modern and classical Greek. Thus, in Egypt, the hopeless attempt is being made to screw all education up to this pseudo-classical standard. How hopeless is this attempt a single instance will show. One day in Cairo, I was shown most courteously by the Principal of what is called the Cadis College over his institution. This is a professional school for the training of Cadis and legal officials generally on the native side, and it is hoped that its influence may in time lead to a reform of the Azhar from within. The Principal first described to me the curriculum of the college, and told me that the language used throughout was literary Arabic. Nothing else was allowed in the class-rooms, and they expected in a year to be able to enforce the use of it among the students outside of the class-rooms. Then I was taken to hear parts of the lectures. One, on canon law, especially interested me. The lecturer knew his subject, and was making it plain to his class. But suddenly there dropped from his lips a phrase of the purest colloquial. *Mush kida ?* said he, " Isn't that so ? " He would have written *Laisa kadhalik ?* or something similar ; but in speech, the language of the street was still too strong for him. And so it will always be. Dead languages can never be evoked to living use, however strong our spells or firm our purpose. They will only walk as ghosts among us, and blast and thwart our labours. Hear, then, the last word on Muslim education. It must learn to bring forth character, and it must clothe itself in a speech understood of the people. In the past it has never taken thought for

the people. It has trained the scholar and let the masses go. With a stiff intellectual snobbishness, it has never seen that the abiding victories of science are won in the primary school. And so, even now, it clings to a scholastic language which bars the gates of literature to ninety per cent. of the people. That bar it must learn to lift."

Religious Instruction in the New Moslem University.

Those who read the article by Dr. Ewing in our last number on the University for India, will be interested to see that the main question as to whether the future university will prove the strength or the weakness of Islam, is also being raised in the Moslem press. The following paragraphs are taken from a leading editorial in "The Mussalman" of Calcutta. After speaking of certain defects in the proposed constitution of the University, the editor goes on to say :— "One of the chief defects of the existing Universities is, that there is practically no provision therein for the moral and religious training of students. The policy of the British Government to maintain religious neutrality has, so far, been rigidly followed in the Indian Universities financed by government. We do not desire to discuss here whether it is possible for the Government to impart moral and religious instruction while maintaining religious neutrality, but it must be admitted on all hands that one of the justifications for the establishment of a University independent of State control, and specially of a denominational University, should be adequate provision for moral and religious instruction. The principal end of education should be the formation of character, and we have seen that the secular education imparted, under the existing system, has been a failure so far as formation of character is concerned. We find nothing in the draft constitution of the proposed University, providing for compulsory instruction in ethics or theology. There will, however, be a faculty of theology, but there is no mention in the constitution as to whether theology will be compulsory or optional. If it be optional, as it appears to be, there will then be little justification for a denominational University. Most of the students may not take the subject, and they will accordingly be no better than those educated in the non-denominational Universities. One of the chief functions of the Moslem University should be to make a Mohammedan a true Mussalman, well-grounded in the doctrines and principles of Islam. Moreover, for a follower of Islam, it is as necessary to be a Mussalman in heart as in the observance of religious rites and duties, which are regarded by some as mere formalities, that can be dispensed with with impunity or without doing any harm to the society. Exoteric religion cannot be sacrificed at the alter of the esoteric, and it will not be too much on our part to hope that the proposed University will try its best to inculcate these ideas into the minds of the students who will receive education in schools and colleges affiliated to it. If the promoters of the University have not yet provided for such instruction for Moslem students, we trust they will in due time make adequate provision for it, and thus justify the establishment of a Moslem University."

Witnessing in Java.

The following interesting story is related by Bishop W. F. Oldham, writing from Manila in the Philippine Islands : "I stood in a mission house in Batavia, Java, a few months ago, and out on the street was a

gray-haired woman who had been a Mohammedan Hajji, or pilgrim, to Mecca. I noticed that she stopped pretty nearly everybody who passed on the road, and seemed to be most eager in conversation. After two or three hours my curiosity overcame me, and I called to her, asking, 'Hajji, what are you doing? Who are these people to whom you are speaking?' And I shall ever remember how the Hajji's eyes lighted as she said, 'Oh, I am trying to tell them of the love of God which fills my soul. I have only recently found the full meaning of it, and I am so anxious that my people, who do not know Him, shall learn what I have learned. Ah, Bishop,' she continued, 'you don't know how thirsty they are. I am not merely trying to win them away from their faith, but am leading them to real fountains of living waters; they do not go away, and when they do they will come back. There are scores of them who come to me all the time.'

"The dear old soul had found that water of life which it is declared 'shall become . . . a well of water springing up unto eternal life,' not only for herself, but for others."

Islam and the Wine-Blood of Christ.

A correspondent in the *Record of Christian Work*, raises the question as to the reason for the prohibition of wine in the Moslem code. We wonder whether any missionaries can confirm his statements from their own experience or by Moslem tradition. It may be doubted whether Mohammed actually knew the relation of the wine cup in the Sacrament to the doctrine of atonement.

"It is well-known that Islam regards Jesus as a prophet, as a sinless man, as a mighty miracle worker (to whom, indeed, it ascribes miracles not recorded in the Scripture) and as one, who without suffering death passed into the heavens. His divinity and His propitiatory crucifixion, however, are rejected with unspeakable hate.

The Mohammedan proscription of wine is commonly thought to be moral in its purpose. This is not true. The Scheriat, indeed, has enlarged the Moslem prohibition, making it applicable to all alcoholic drink, but Mohammed himself opposed wine alone, because wine was the symbol of the sacrificial death of Christ. He trusted by this means to make the chasm between his followers and those of Christ wholly impassable. Wine is said by the Koran to have been defiled by the devil. Therefore, wine to the Moslem is the impurest and the filthiest thing in the world. A piece of clothing on which a drop of wine has fallen is forever unclean. No water can remove the defilement. It must simply be discarded for good. If the slightest quantity of wine should fall upon a floor, no prayer could thereafter be offered in that house. One Koran commentator declares that if a drop of wine should fall into a spring and if, when the spring long afterward had dried up, and was filled in with earth, a tree should there be planted—even after the lapse of years it would still be sinful to touch its fruit.

Mohammed saw in the blood of the everlasting covenant the central fact of the Christian system. Therefore, though indulgent to all forms of fleshliness and self-gratification, he prohibited the use of wine, the emblem of Christ's blood. The missionary to-day finds in this far-sighted ruse a serious hindrance to his work. "In your religion the vilest and most repulsive thing is used as a holy element. You affirm that Jesus said, 'This is my blood. Drink ye all of it.' How could the

Holy One of God call an unclean thing His life blood and distribute it to His disciples ? "

"On the Extinction of Tripoli."

Our quarterly does not usually furnish its readers with poetry, but these lines under the title given, which appeared over the signature of Ameer A. S. Matlub Ahmad, in the *Muslim Review*, Allahabad, are so opportune and suggestive that we beg the indulgence of our readers for reproducing them :—

"Kamil ! Shouldst thou be sleeping at this hour :
When thine own country is about to fall
Into the hands of wretched all
The kings—Italy—the shoe-like power,
That cared not for thy person, thy nation, thy honour.
Oh ! rise, be brave, and leave thy hall
And home for thy country, and call
The Almighty, for thy mighty endeavour,
Your hand, we know, is stronger than steel ;
Thy voice hath trembled the lofty mounts ;
Oh ! noble Ottoman, where is thy zeal,
Thy soul, thy power, that counts
No mortal on the face of the earth ;
Let once more fill our hearts with mirth."

A University for Baghdad.

The Aden correspondent of *The Times of India* writes that Baghdad is to have a university. A similar rumour is heard in the Moslem press as regards Damascus. All this indicates at least a desire for an intellectual revival. But we fear that many of the schemes of the Young Turks will come to naught. As the editor of *The Times* remarks, "The University, founded in the good old days of Haroun al Raschid, is now a tumble-down building, put to the prosaic uses of a customs house for which it is totally unfitted. And that building is typical of the glory that was Baghdad's. Arabian philosophy was once famous all the world over ; Avicenna and the school-men of Baghdad made a name for themselves that could not be destroyed by those caliphs who in later years burned a library of philosophical books and repressed physicians. Baghdad and Basra were places famed for encyclopedic knowledge, but of that there remains to-day but the tradition, and, unlike Egypt, Turkish Arabistan is not yet ready for a renaissance of learning."

The Annihilation of Islamic Civilization.

The stars in their courses seem to be fighting against Islam. As a writer in *The Near East* remarked, "The vast sounding-board of Islam has echoed the names of Denshawi, Akabad, Tripoli, Morocco and Persia throughout Asia. Each name is an unhealing wound in the body of Islam " ; and although many will consider Italy's action in Tripoli nothing less than brigandage on a national scale, and disapprove as strongly as possible, from the standpoint of international law, of Russian aggression in Persia, yet facts are stubborn things. It is a question whether the moral support of Moslems all over the world and meetings of protest in India, Afghanistan or Java, will be able to stem the tide of political events, which certainly show that

one by one all the remaining countries under Moslem rule in Asia and Africa, are being occupied or governed by Christian powers. The editor of the *Mussalman* (Calcutta) voices the sentiments of loyal Moslems in India in appealing to Persia to resist to the uttermost the aggression of Russia and of Britain. Under the heading "Death or Liberty." he writes :—

"The loss of Persia would, God forbid, be a great calamity to the Moslem world, and we are glad that the Mussalmans all over the world, as well as the Mohammedan monarchs ruling over other countries, have realized this, and have extended their moral support and sympathy towards Persia. They know that though the loss of Persia itself will be irreparable and disastrous, it would be accompanied by many concomitant dangers—dangers threatening the independence of other Moslem states or countries. Afghanistan would be exposed to foreign invasion. Arabia and the regions west of Persia would be similarly exposed. Thus the one loss may be the forerunner of many other great losses and the cause of utter annihilation of the Islamic civilization."

Mohammed Still the Ideal.

Dr. Macdonald, in his recent book *Aspects of Islam*, holds that the time is near when the character of Mohammed will be subjected to criticism by Moslems themselves, and that discovery will lead to a great religious collapse. The prophecy may be true, but the vision tarries. There is no sign of such a collapse as yet. It is not encouraging nor indicative of intellectual honesty to see that the Moslem press of India still upholds Mohammed as the ideal of character, and seems to be utterly blind to the facts of history. Replying to the article of Sir Harry H. Johnston in the *Nineteenth Century* on Europe and the Mohammedan World, the *Comrade* of Calcutta—an exceedingly well-edited Mohammedan weekly—protests against his judgment of their prophet as "an illiterate, uneducated bandit mystic of the seventh century A.D." On the contrary, Mohammed is the purest and most unselfish man the world has ever known. "The Prophet of Arabia lived in the light of history ; and no monstrous myths and legends have grown round his personality. It is, therefore, all the more unpardonable in a man who loves to pose as a student of sociology to call him a 'mystic-bandit,' whose career was one long protest against spiritual sham and humbug, who scorned delights and lived laborious days, whose life was clean of all worldly dross, who was called 'Amin' because he was honest, and died so poor that his funeral expenses were defrayed by his friends."

A graduate of Aligarh, writing in the *Muslim Review*, speaks of the Prophet's life and influence as follows : "He swept away the mass of corruption and superstition, and scattered the seed of civilization broadcast among savage tribes. Temperance, chastity, justice, fortitude, benevolence, hospitality, brotherhood of man, and recognition of the fundamental laws of human nature, are the valued assets of Islam. Having laid out fresh openings of spiritual happiness and temporal success, Islam played (*sic*) a magic wand in setting a purer and more divine standard of domestic life." Surely the writer of these lines has never studied the domestic life of Islam as recorded in the pages of *Ibn Hisham* or *El Wackidi*.

The Decisive Hour for Malaysia.

The editor of the *Maandbericht van het Nederlandsche Zendelinggenootschap*, in an editorial on the Glory of the Impossible, describes the present situation in Malaysia as one of great crisis and opportunity. The intellectual and social awakening in Java, Sumatra and Celebes is a loud call to the Church to send out reinforcements for all its missions. The old order is changing. Now is the opportunity to forestall the entrance of Mohammedanism which, according to the writer, is ready to enter all the open doors among the animistic tribes. New Guinea also is awakening. For fifty years it was a fruitless field, and now on every hand there is a demand for teachers and preachers. Celebes especially is attracting attention. The Posso Mission is a miracle of God's grace. The missionaries are overburdened with opportunities. The natives themselves are building schools at Paloe and Mandar, and the question is: Will the children receive Christian instruction, or shall we hand them over to Islam? In Java the higher classes are accessible as never before, and the situation is summed up in the phrase: The fields are white unto the harvest. Where are the labourers?

Islam and Socialism.

THE learned barrister, Mr. Mushir Hussain Kidwal, is continuing his series of chapters on Islam and Socialism in the *Hindustan Review*, month by month. He is not optimistic as regards the Moslems of India, as the following paragraph indicates:—

"The one means by which Mohammed raised the Arab nation was the Socialism which he introduced in all departments of human activities. The one cause of the later fall of the Moslem nations, which, unfortunately, still continues, was selfish individualism. The Moslem nation of the present day is not only void of all Pan-Islamic sentiments, it does not even appreciate the advantages of local Nationalism. The nation which breathed one breath is now so divided that one Mussalman does not care for the other. The best example of selfish individualism can be found in the Mussalmans of India. They cannot make up an Indian nation by co-operating with the Hindus for the benefit of a common motherland. They cannot have their own compact organization. Every Mussalman is self-seeking, therefore he is sycophantic. The community remains without an organization, without a leader. Even their educational institutions stink with old decaying smell. If they try to form any political league, they cannot hold it together for any length of time; and so defunct is their political genius, that even while demanding constitutional reforms they expect from their rulers a policy of favouritism, and rely upon the official support in councils!

Mohammed had said: "Do you know what sappeth the foundation of Islam and ruineth it? The errors of the learned destroy it, and the disputation of the hypocrite and the orders of the kings who have lost the road," and that has come to be true."

The Moslem University.

Moslems in India were much disappointed that their scheme for a national university, at Aligarh, did not receive royal approval at the Durbar. It seems doubtful whether the plan will be carried out.

There is already dissension among the leaders of the movement. According to *The Comrade*, a Moslem paper of Calcutta: "It would appear from the general apathy and supineness which seem to have come over the Moslem leaders, that the Moslem University scheme is fast sinking into the limbo of vain regrets and baulked desires—ghosts of dead, forgotten things that might have been, but, thanks to a lack of sustained effort and resolution amongst the Mussalmans, could not be. It now rests with some poet of pessimism, who was up till very recently so persistent a feature in Moslem assemblies, to come out and write its epitaph. The net gain of these ten months of patriotic outbursts of enthusiasm and day-and-night dreaming, which an astonished world witnessed with evident wonder and admiration, would seem to be that the entire community is now ready to cover itself with shame . . . If the Moslem university scheme fails for want of funds, it would be, not because the Moslem public was unwilling to make good its golden promises, though some blame would justly attach to it for its lukewarmness and indifference, but because the so-called Moslem leaders failed to do their duty. Some of the dignified dummies, whose only mission in life appears to be to study the art of 'leadership' in order that they may mislead the government and betray their community successfully whenever an occasion serves for their personal aggrandisement, have shrunk to a pathetically abject measure now when the community wants real devoted workers and unselfish service. Is it not rather an undignified and sad spectacle to see some of the 'Trustees' of the community quarrelling amongst themselves for a 'life-tenure' of membership in the governing body of the university that is to be, when they ought to be touring every town and village in India to collect funds, which alone will render the creation of the university possible?"

No one can say that the Moslem press of India is not outspoken in its criticism.

A Visit to the Chief Mosque in Peking.

Rev. Timothy Richard, D.D., of the Christian Literature Society for China, writes:—

"Last year I visited the most important mosque in Peking; there is a large community of tens of thousands of Mohammedans, and a respectable mosque with priests and schools and a college with professors. In former times they taught only Arabic in their schools and colleges, but they told me that they have now changed the curriculum of their schools so as to be in harmony with the new government regulations for modern education. In this they seem to have been as wise as the Jesuits in Shanghai, who have also followed the government plan. On asking them if they had any of their faith in high service under the government, like the Viceroy Ma of Nanking in the seventies, they answered No. When I inquired of the chief priest whether he continued to observe the Moslem faith and ritual, he told me that he had practically become a Confucianist and followed the government rites,—a very important point, as some people speak of the liberality of the Chinese Government in permitting Mohammedans to become mandarins without knowing under what conditions."

Afghanistan.

A correspondent to the Calcutta *Englishman*, from the frontier, says that 300,000 wooden sleepers have been ordered by the Amir for a small railway which will be constructed in Afghanistan. This will be the first railway in this great closed land. The Amir's son, at Kabul, is constructing a telephone between Kabul and Panjsher, and there are other improvements in progress, especially the building of roads for automobile traffic. The Amir has summoned all his civil and military officers to a durbar, which was to have been held in March, at Jellalabad.

Professor Margoliouth's "Life of Mohammed."

It is interesting to note the opinion of the Moslem press in regard to the recent biographies of Mohammed. *The Comrade* of Calcutta, in a long editorial on the Future of Islam, thus characterizes the Life of Mohammed in the Heroes of the Nations Series, every statement in which is based on Moslem sources and careful, critical study.

"This book is, perhaps, the subtlest of attacks on the Apostle of Islam, for the Professor has studiously avoided the too apparent fanaticism and virulence which characterize most of the Christian indictments of Muhammad. But, although he refers to the 'confessedly Christian bias' of Sir William Muir, who wrote so skilful a life of the Prophet that Sir Syed Ahmed Khan was compelled to write a most scholarly refutation thereof, and publish it under the title of 'Essays on the Life of Muhammad,' in order to save Moslem youths from influences designed to undermine their faith, Professor Margoliouth's own 'Life' is far more dangerous. Under the cloak of the appreciation of 'Muhammad as a great man, who solved a political problem of appalling difficulty,—the construction of a state and an empire out of the Arab tribes,' and of doing justice to 'his intellectual ability' and observing toward him 'the respectful attitude which his greatness deserves,' Professor Margoliouth has hidden, though not always successfully, a worse Christian bias than Sir William Muir's, and in the praise of the hero has sought to kill the prophet. There is an insidious undercurrent running throughout the book, and the virus is skilfully mixed in every page."

India to send Moslem Missionaries to Japan.

The Indian papers state that "a meeting of the Lahore Mohammedans was held on the 26th of February, under the presidency of Fazal Hussain, M.A., barrister, at which it was resolved to send a strong deputation of the Punjab Moslems to Japan, headed by Dr. Iqbal, M.A., LL.D., barrister, sometime Professor of Philosophy in the Government College, Lahore, with a view to Mohammedanize Japan and remain there two months to study the situation."

BOOK REVIEWS

——:o:——

PROFESSOR D. B. MACDONALD'S WORKS ON ISLAM.*

1. Development of Muslim Theology, Jurisprudence and Constitutional History (in the Semitic Series, GEORGE ROUTLEDGE AND SONS).
2. The Religious Life and Attitude in Islam (UNIVERSITY OF CHICAGO PRESS).
3. Aspects of Islam (MACMILLAN).

Reviews of books are of three kinds: first, when the reviewer knows more about the subject than the author of the book, and in his review can give useful supplementary information, or correct mistakes; second, when the reviewer pretends to know more, or as much, but does not; third, when the reviewer pretends neither to know more nor as much, but conceives his task to be rather the setting forth of the special character of the book and appraising the value of the contribution it makes to its subject, as it appears to him in the light of the knowledge he happens to have.

It may be doubted whether anyone who writes in English is capable of reviewing Dr. Macdonald's three books with the qualifications of the first of these three classes. It is rather our aim, in writing a review of the third class, to set forth the relation of these three works to each other, to give an idea of their contents, and to estimate the nature of their importance as contributions to the study of Islam.

There would be something to say for reading the three in the order in which they have appeared (between 1903 and 1911),—the order we have given above. In that case, the first would give the historic frame,—the general outline of the various departments of Moslem thinking, as developed chronologically: the second would enable the reader to fit into that frame information concerning the *inner* side of religion as practised by Moslems; and the third would give supplementary aspects, especially from the view-point of the evangelization of Islam. But, on the whole, we recommend our readers to take the last book first, and then the first two in order. For "Aspects of Islam," although it does not give the advantage of the chronological order, as "Muslim Development" does, is in other ways the better adapted of the two to *introduce* the reader to the whole subject. It is the least technical of the three, the most elementary, and at the same time the most picturesque. But we shall presently touch upon the characteristics of the three at greater length.

Dr. Macdonald has undoubtedly very strong qualifications to be a writer on Islam. As "external evidence" for this we might point to the fact that he was chosen by the editors of the Leyden Encyclopædia to write the article on ALLAH—*verbum satis!*; and that in a recent bibliography (in Nicholson's "History of Arabic Literature") his "Muslim Theology" was described as the best general account of its subject. Internal evidence is supplied by the perusal of the books themselves. That the author is an excellent Arabist goes without saying: that what he writes is first-hand, the result of prolonged study of the texts themselves and not of books about them, is also self-evident: while, on the other hand, it is abundantly clear that the

*Two of these books were noticed very briefly in the October issue of last year. The following is the extended review of Dr Macdonald's trio of works on Islam which we promised at that time.

author keeps *au courant* with all that western scholars are producing, in English, French, and German, upon his subject. But in addition to this necessary equipment we find other qualifications, the combination of which in Dr. Macdonald constitutes, perhaps, the chief value of his books.

The days are long past now in which the various sciences and topics of knowledge could be studied separately; when the literature and folklore of one country, for example, could be studied independently of those of others; when subjects were considered as if they were hard lumps with well-defined edges, instead of being (as they are) excerpts torn out of the tissue of the knowable with very ragged edges indeed. The comparative method has come, and it has come to stay. The thing we like so much in Dr. Macdonald's books is that in them, too, the partitions between the departments of knowledge are always going down, and the artificial compartments are being broken up. It is clear that the author has read widely and has many interests. His style is bright and literary, with a strain of humour cropping out not seldom; and the literary quality is more than a surface-excellence, for it is through his love for literature that the author is able to make so many illuminating comparisons bearing on his own subject; as when, for example, he cites the mediæval French *chante-fable* "Aucassin et Nicolete" to illustrate a certain Arabic literary form: while his deep study of Hebrew literature enables him to show clearly what features of theological and other literature are peculiar to the Arabs or are shared in common with other Semitic peoples. The writer has, too, the historic sense: he keeps us well oriented chronologically, and moves with real imaginative insight among the peoples of these bygone centuries. It is this gift of sympathy that most of all makes his work valuable. It enables him to know and understand the men and things he writes about, even though he may be far from agreeing with them. It admits him, so to speak, into their *psychologies*, and enables him to interpret them again to us. Dr. Macdonald's interest in psychology is very noticeable, and has set its mark deep on the second of these three works. And though in the world of the orthodox sciences to-day the terms psychological and psychical are still kept distinct, Dr. Macdonald has courageously—and, we think, with justification—knocked even this partition away, and has thereby found a new and most important field of research opening up to him, in which he is able to approach the problems, for example, of Mohammed, the Koran, the Awliyā, the Sūfīs, etc., from new and exceedingly suggestive standpoints.

We have said that "Aspects of Islam" serves well as an introduction to the series, and, indeed, to the subject of Islam itself. It is a series of lectures written after a year spent in the Near East, and is illustrated throughout by the experiences of that *Wanderjahr*. The writer was able to see so much because he came with an educated eye, that is to say, knowing what to look for. We would call attention to this fact, for it is not unimportant to notice what a very long way the study of books, if rightly used, will carry one. It does not appear that Dr. Macdonald had to *revise* many of his impressions when he came to the East: they were simply strengthened, illustrated, and made more vivid and living. And, again, this fact concerns missionaries and others who live abroad. We feel convinced that the majority even of missionaries are not aware of much in the life, thought, and literature of the people they dwell amongst, which was known to the

writer of these three books before ever he arrived in the district. And yet, there are the phenomena, right to hand, at the very door!—how capable, however, of being totally missed, even by those who know the language, after years and years of residence in the East! "Aspects of Islam" will give to missionaries, we believe, a great stimulus towards the making of more methodical and more continuous efforts in studying not merely the spoken language, but also the thought-language, the practices and the out-of-the-way superstitions of the peoples amongst whom they live. The observations on the dervish orders and their relation to the common people of the big cities, strike us as particularly useful in this connexion.

It is quite in line with the foregoing that this is the book in which the *missionary* interest of the author comes quite clearly and frankly to the front. In the two former ones he had written about Islam with complete objectivity. In writing them he had not its relation to Christianity in mind, and apparently, therefore, he preferred to keep absolutely clear of all comparisons between the two faiths, of whatever sort. This, combined with the sympathy that is inseparable from interest, may have led readers of the first two books to think that the author had no interest in the christianization of Islam. The third work proves that such an idea, if it occurred, was a complete mistake, for it shows Dr. Macdonald as whole-hearted for missions to Islam, and only deeply concerned that missionaries should be adequately equipped for their work. We regard this attitude as significant and important. Those of us who work in the Mohammedan field know that for several very special reasons a sympathetic attitude towards Islam as a religion is more difficult, both logically and actually, than it is, probably, towards any other non-Christian system in the whole world. Antagonism, explicit and categorical, not practical only but also fundamental, is in the very air in Moslem lands. To strike the sympathetic note in preaching seems sometimes a veritable impossibility. And the same difficulty may be noticed in controversial literature and in missionary books about Islam: in them, too, the attitude of sympathy, of regarding the good in the non-Christian religion as in some sense a *præparatio evangelica*, which is readily accorded to Buddhism, Hinduism, and the rest, seems very difficult honestly to take up in regard to the religion of Mohammed. It may be that Dr. Macdonald has shed some new light on this really exceedingly important question, and shown some of us who were looking into it a new path of approach. We content ourselves here with calling our readers' serious attention to this matter. Our author, at any rate, finds it possible to be keenly and sympathetically interested in and by Islam, and yet quite clear about the privilege and duty of carrying the Gospel of Christ to it. Naturally, therefore, he thinks that every missionary also can hold both sides in his own life and work. He acknowledges, however, that this is something of a paradox, though a certainly practicable one: and he has made the following sentence out of the book we are now discussing into a sort of motto, which he sets in the forefront of his book, "The paradox, in truth, of the missionary's life is that he must have a liking for his people and their queerest little ways even while he is trying to change them."

"Aspects of Islam" is arranged topically, not chronologically, though the chapters are, broadly, according to the order in which their subjects appeared in Islam's long development: while in "Muslim Development," the book first mentioned on our list, the chronological

order controls the situation entirely, although three different starts have to be made in accordance with the threefold division of the book into sections on the politics, the law, and the theology of the Mohammedans. In each of these sections the first chapter discusses the Umayyad period, and the last the "present situation"; so that the book completely traverses the main thoroughfares of Islamic thought from their starting point to the present day, and in every case shows the relation of the thought evolution to the history of Islam through the centuries.

We have already remarked that "Muslim Development" is completely objective. The author has clearly aimed at giving a history of his subject neither from the point of view of a Moslem nor of an adverse critic of Islam, but as the student of a phenomenon. In such a book this is an undoubted advantage: we can take the material and do the criticising for ourselves. What is so important for us as students is to get a trustworthy guide to the facts, the authors, and the texts.

And this is what we get. The facts are set out with evident extreme desire to get them accurate. We are introduced to the crowd of names of Moslem writers on law, *kalam*, philosophy, mysticism, but in no case are they left as mere names. In all cases we are thoroughly oriented in each author's standing, his relation to the history of his subject, the influences that worked on him and the way he influenced subsequent writers. We are thus left with definite impressions about these men and their work, which, in the case of names like el-Ashari, Ibn Hazm, and others, and especially el-Ghazzāli, become quite vivid. The last-named is evidently our author's hero and special study: we are introduced to him not merely as a great scholastic theologian,—an Aquinas, interest in whom lies wholly in the system he worked out,—but as a man of religion, an Augustine, interest in whom lies even more in the man he was and the spiritual "progress" he went through. Thus Dr. Macdonald's book is bound to have the effect of making such as know Arabic keen to dip, perchance to plunge, into such studies themselves. And we take it that this is the very end, justification and reward of every hand-book.*

This being so, we should like to suggest that even more might have been done in this direction had detailed references been given. In this matter the author may have been ruled or overruled by his publisher, but in any case we are convinced that a liberal use of detailed references, giving author, edition, chapter and verse, adds enormously to the value *and also to the interest* of such a book as this. Such references are a direct goad to the reader to get the texts and look into them himself. Readers of Goldziher's *Muhammadanische Studien* know what fascination, what stimulus mingled with saving despair, lie in those massed footnotes, each one a sign-post pointing down some attractive-looking side-path. And if it be replied that "Muslim Development" is a general hand-book, that its page is of a size not well-suited for full footnotes, and that it is popular (in the best sense), we would point to Goldziher's last book, the *Vorlesungen*, which is also "popular" and in which each chapter is *succeeded* by an appendix of a few invaluable pages, giving notes and references for whoso cares to follow up the matter discussed in the text. And if the author, or his pub-

* The only position of Dr. Macdonald's which we think it worth while here to query is the one he takes up in regard to Ibn Rushd (pp. 257—260) and his relation to el-Ghazzāli and the philosophy-*versus*-theology question. We cannot help thinking that this subject needs further examination and possibly revised conclusions.

lisher, reply to us finally that the addition of so many pages would have swelled the book beyond its determined length, we submit, also finally, that the twenty pages or so to which at the outside they would have run, might have been saved from some of the translations printed at the end, which, we are convinced, have no such alluring powers as cunningly devised notes and references have. The Bibliography, it is true, goes some way to meet the want, but valuable though it is on the works of Continental and other Western scholars, it is strangely silent on the Arabic authors themselves: nor does it give the detailed references to the passages as they occur.

With regard to these translations given at the end, we have already expressed our doubt as to whether they will meet the end for which they were evidently inserted. Moreover, they are redundant; we are given no less than four *mutūn* in the single branch of *kalām*, while other branches of Moslem religious thought are unrepresented. And, if we may venture on one technical criticism, we feel that the translator might well have taken more liberties and given us versions that move more freely and are easier to read. We may be desiderating impossibilities, but, to our mind, Dr. Macdonald's translations walk too conscientiously. Now, conscientiousness is, doubtless, a fault on the right side in a man, but on the wrong side in a translation. Sometimes Arabic idioms are translated literally for example, when the corresponding English idiom would both have made the meaning more intelligible* and the passage easier to read without halting.

Passing now to the "Religious Attitude," we are inclined to think that this is in many ways the most original and valuable of the three works. "Muslim Theology" traverses comparatively well-known country; "Aspects" is avowedly popular and introductory; but the "Religious Attitude" breaks new ground, and introduces us into, sometimes surprisingly new realms. "Muslim Theology" gave us, on the whole, the official side of Moslem thought, and from the *metaphysical* aspect. "The Religious Attitude," on the other hand, gives us the unofficial, the private and experimental side, and is *psychological* through and through. The book thus gives the greatest scope of all for the exercise of the author's peculiar equipment, and for the free play of his many interests, and especially his interest in all that concerns the human mind, whether in its normal or its unaccountable aspects. Thus equipped, he takes us through every one of the strange departments of Mohammedan mental activity and experience, showing how rarely these are really peculiar to *Islam*, but belong to the mysterious constitution of the human mind as such, being found among all races and in all religions; while, on the other hand, Islam has set its peculiar stamp on many of them. The apologetic value of these observations is considerable, for they suggest new lines along which we, as Christians, desirous of accounting truthfully for admitedly strange phenomena such as Mohammed's prophetism, the Koran, the Awliya, the dervish ecstasies, and so forth, may do so without either doing violence to the facts or seeing more in them than they really contain. Dr. Macdonald is neither sceptical nor superstitious; neither inclined to deny spiritual or abnormal experiences to Mohammedans, nor to be rushed by his own liberality into unwarrantable conclusions. It is possible to draw different conclusions from the same set of quietly

* "The self of the essence of the Entity" is surely a case in point. "The self of" is only an Arabism for the English 'itself,' and the translation as it stands obscures the fact that what is being talked about is the "*essence of the entity itself.*" (Aspects, p. 125).

admitted phenomena. And neither interest, nor even sympathy, need always imply approval.

In "Muslim Theology" we were already introduced to Mohammedan Mysticism,—to Sûfis and Sûfism: it is hardly necessary to say that the "Religious Attitude" takes us still further into this fascinating and as yet not fully worked-out field. This gives the author an opportunity to continue further his interesting study on el-Ghazzâli, the man who more than all others made Sûfism an integral, if optional, part of orthodoxy. But most largely of all figures Ibn Khaldûn, an author only mentioned by name in the former book:—naturally so, for Ibn Khaldûn was no professional theologian, while he was a psychologist of the first rank, a historian, and an observer as open-eyed and interested as Herodotus, and, we should imagine, a great deal more grown-up than the "father of history." The importance of his Prolegomena is fully brought out, and whole chapters consist, largely, of translations or transcripts, with remarks by the writer, on that remarkable work. In the "Religious Attitude," by the way, a more liberal use is made of footnotes and references, to our great advantage.

We think we have now said enough to give an idea of the scope and importance of these three books, not the last, we trust, from the same pen. We could, of course, say much more, pointing out the value of the writer's judgments upon the *origins* of Islam (Mohammed, the Koran); upon particular momenta in its evolution; upon the modern movements in progress to-day; and upon the conjectured future. But for these we refer the reader to the books themselves, which should be read at least twice and then kept for further reference. We may say here that they are admirably indexed, the last one giving quite an example of minute referencing and cross-referencing.

We close with a few words on the relation of these books to the missionary question.

We have already touched on this subject above. Dr. Macdonald's plea is substantially for understanding and sympathy before all things, and criticism not till then. We have already said that we value anything that tends to make this unimpeachable principle applicable in the case of Islam. Not everyone will subscribe to all Dr. Macdonald's suggested applications of the principle (recitations of the Fâtiha at the tombs of however carefully-selected saints, and so forth); but we would recommend the reader not to stumble at points like this, mere suggestions and excrescences, but to look carefully into the main principle and to do the working out for himself. In "Aspects of Islam" he will find grave enough criticisms of Mohammedanism, reasoned doubt as to its future, and quite definite support of the cause of its evangelization. Indeed, the book itself is a series of lectures specially for those who wish to prepare themselves for that work, and wish to do it efficiently and well. And the author's only care and desire are, it is manifest, that it should be done efficiently and well.

This being so, we feel that an author who has given us so much illumination on *Islam*, owes it to us, in a way, to go on to give us some constructive work on Christianity in relation to Islam. These books, and especially the last, give us many a hint on this question, which make it clear enough that Dr. Macdonald is well-equipped to render this service also. But we desire more, and we ask for more; with sincere thanks for the three admirable books which we have just been considering.

W. H. T. Gairdner.

Cairo.

Islam : a Short Study. By T. Archibald Brooks, with an introduction by the Bishop of Lahore. Simla : Thacker, Spink and Co. 2 Rupees.

Mr. Brooks has already written several short studies on Indian subjects, and we welcome in the present work yet another of his contributions to our acquaintance with matters of great interest. Small as the book is, it deals thoughtfully with Mohammed's life and character, the sources from which he derived his teaching, Islâmic doctrine and practice, the Khalîfat, and the leading sects of Islâm, not forgetting the Wahhâbîs, the Sûfîs and the Bâbîs. The book itself originated in a series of lectures delivered under the auspices of the Church of England Men's Society, at Simla. Although the Author does not profess to have made any original research, yet he has consulted the leading authorities on each branch of his great subject, and has made good use of them. He has given what is, on the whole, a very fairly accurate view of Islâm, though here and there it is easy to detect slight errors,—as, for instance, in the confusion in the note on p. 37, between the Hanîfs of the Koran and the followers of Abû Hanîfah,—but these do not seriously detract from the value of the little work. Mr. Brooks is scrupulously fair,—more than fair,—to Mohammed, and yet does not endeavour to hide stern and sad facts about him. Nor does he try to conceal the sensual nature of the Mohammedan Paradise. "It would be a vain straining of the eyes to search for a *spiritual* Heaven in the Koran" (p. 82). Prof. T. W. Arnold's attempt to free Islâm from the stain of blood, which marked its victorious propaganda in the past, does not convince Mr. Brooks, in spite of its ingenuity (pp. 95-100). He deals very justly with what Carlyle and Mr. Bosworth Smith have said in favour of Islâm. We regret that the printer has dealt so very cruelly with our Author. Rarely have we found such a vast number of misprints in a book of this size, even when printed in India. Besides this, Mr. Brooks' system of transliteration can hardly be commended.

W. St. Clair Tisdall.

The Teaching of Islam : a solution of five fundamental Religious Problems from the Muslim point of view. By Mirza Ghulam Ahmad, of Qadian, India. London : Luzac & Co. 1*s.* 6*d.* net.

This book is of no slight interest, inasmuch as it is an English translation of the original Urdû paper (read at a "Religious Conference," held at Lahore, in 1896) by the late pseudo-Mahdî, of Qadian. Mahdîs are very numerous now-a-days. Fortunately, this one contented himself with using tongue and pen, instead of the sword. The document appeared in English in the "Review of Religions," in 1902 and 1903. The five points dealt with are : (1) the physical, moral and spiritual conditions of man ; (2) the state of man in the after-life ; (3) the object of man's life in this world, and the means of its attainment ; (4) the action of the practical ordinances of Law in this and the after-life ; (5) the sources of Divine Knowledge. The Mirza professes to draw all his teaching from the Koran, and to eschew Tradition. More and more in India this is the tendency among educated Moslems. We welcome it, because it much simplifies controversy. The explanations of doctrines (*e.g.*, of the *nafs i ammarah*, the *nafs i lawwamah*, and the *nafs i mutma'innah*) are interesting and instructive, but can in no case be deduced from the Koranic verses quoted as containing them. The translation given of such verses is far too free to satisfy scholars. The Mirza does not scruple to

amplify the text somewhat extensively. We hope that the same course will not be followed in the new "English translation of the Koran" which has already been begun, according to the preface. (It was to have been begun in 1889, if our memory serves us, and should be excellent when it comes, judging by the time it has already taken. But we trust the translators will keep their comments apart from the text, otherwise the work will be worthless). The Mirza is faithful to Islâm in many matters—*i.e.*, in endeavouring to defend its confusion of external with internal purity. In others again he is not—*e.g.*, in asserting that "the soul grows from the body." It is amusing to find the argument used in favour of this, that worms are spontaneously developed in rotten food and "do not come from outside" (p. 12). Our Author repeatedly insists that Arabic is "the only language which can claim to be Divine, the fountain from which all sorts of knowledge flow, *the mother of all languages*" (p. 131) His derivation of *Khinzir* is amusing; but when he undertakes to prove the Arabic origin of such Hindî words as *su'ar* (pp. 34-36), one wonders how the publishers could permit such ignorance to advertise itself. Another absurd derivation is that proposed for "zanjibeel" (p. 109), and the moral teaching which this word is forced to enshrine is a fair specimen of the way in which the Mirza wrests the Koranic text from its evident meaning. The attempt is made to spiritualise away the carnal delights of the Koranic Paradise, but to do so the writer has to appeal to the Tradition which represents Mohammed as repeating St. Paul's saying, "Eye hath not seen," etc. (p. 124). This means abandoning the Koran in favour of *one* Tradition, and that, too, one which is not in accordance with the vast number which amplify the sensual details about Paradise given in the Koran.

The Mirza does not disguise his own lofty claims to have received Divine inspiration. "The mantle of Divinity is cast upon the person who is thus favoured by God, and he becomes a looking-glass for the image of the Divine Being. This is the secret of the words spoken by the Holy Prophet, 'whoever has seen me has seen God' . . . I shall be guilty of a great injustice if I hide the fact that I have been raised to this spiritual eminence" (pp. 182, 183). Here again we see how Islâm fails to reveal God, and men have to *invent* an Incarnation, if they reject the true Incarnation. They must take Mohammed (on the strength of an unreliable Tradition), or the Mahdî of Qadian, or someone else of that type, instead of the Lord Jesus Christ! And this in the name of "Reason!" Mohammed's "noble morals" are (incredible as it may seem) stated to have converted the Arabs to belief in him (p. 190). Awkward facts are carefully overlooked. Though Mohammed's plundering expeditions are defended (p. 193), nothing is said about Zaid's wife Zainab and similar matters.

Readers of the booklet should be warned against fancying that it represents the doctrines of "Orthodox" Islâm. It does not to any real extent.

W. St. Clair Tisdall.

Recherches sur les Musulmans chinois par le Commandant d'Ollone, etc. Etudes de A. Vissiere, consul général de France, etc. Paris: Ernest Leroux. 15 francs.

This is a magnificent edition of the results of the "Mission d'Ollone," of 1906-1909, as far as they touch upon Mohammedan matters. The main object of the mission was to explore that part of the Chinese Empire which is inhabited by aboriginal tribes; but

" as a work of supererogation," instructions were given to learn also what could be learnt about the Moslems of China. These dwell principally in the western provinces of Yun-nan and Kan-sou. Hitherto very little has been known about the Chinese Moslems. How much the present volume adds to our knowledge may be best understood by the statement of M. le Commandant d'Ollone that none of the documents which he has edited has been touched upon in Mr. Broomhall's " Islâm in China," a work which summed up all information available up to its publication in January last year. The Mission was fortunate in having such a Sinologue as Captain Lepage with it, and also a Chinese Moslem able to speak and write Arabic. Very great assistance in translating and explaining the many Chinese, Arabic, Mongol and other inscriptions found has been afforded by such scholars as MM. Vissière, Houdas, Creste, Bouvat, Blochet, Le Chatelier and others. The volume is illustrated with ninety-one photographs (of inscriptions principally) and a map, and is divided into six parts. Of these the first deals with the Moslems of Yun-nan, the second with those of " Sseu-Tch'ouan," the third with those of Kan-sou, the fourth with those of Chinese Turkestan, the fifth with the Eastern Chinese Musalmans, and the sixth with the Mohammedan literature of China.

M. d'Ollone estimates the number of Moslems in Yun-nan province at thirty or forty thousand families, or about at most quarter of a million souls. This estimate differs considerably from the tens of millions generally supposed to be found there. The mosques have neither minaret nor muezzin's cry, a call to prayer in the court of the mosque taking the place of the latter. Incense is burnt before the Emperor's tablet in each mosque, especially during prayer, and this is noteworthy because in China it always denotes *adoration* (p. 9). Like other Chinese, Moslems there burn incense before their ancestral tablets. They abstain from pork, alcohol made from rice, coffee, opium, and even tobacco. Their Ahongs know Arabic well.

Much interesting information is afforded us regarding Sayyid Ajall Shamsu'ddîn 'Umar, the person chiefly instrumental in introducing Islâm into China. He died under Tîmûr-i-lang, in 1279, at the age of sixty-nine (p. 38). The inscriptions on his tomb (discovered by this expedition) are given at length. A learned Moslem in Kan-sou was of opinion that the Lord Jesus Christ " was a mighty King whose supporters slaughtered those who would not acknowledge his supremacy " (p. 252, note). A strange story is told of how Moslems bought from the Boxers in 1900 a crowd of Christian children carried off from some Roman Catholic mission stations in Mongolia. The Bishop of Mongolia discovered them by the ingenious trick of sending violinists through the country to play favourite Mongol tunes. When the captive children heard these tunes, they hurried to the spot, or sang them within doors, if they were shut up. Thus it was possible to demand their liberation (p. 279).

The vexed question of the origin and significance of the Chinese name for the Moslems, *Houei* or *Houei-houei*, is cleared up in this work. It is proved beyond the shadow of a doubt that the name (*Houei-hou*) was first that of the *Ouigours*, through whose country, says a Chinese Mohammedan work here quoted, the faith of Islam reached China (pp. 422, 3 *qq.*). The myth of Sâhib Waggâs seems to be exploded therefore.

Among the conclusions drawn by M. d'Ollone are : (1) that the number of Moslems in China has been greatly exaggerated, and possibly

does not exceed four millions (p. 430); (2) that they are mostly of Chinese descent; (3) that through marriage and influence they make not a few converts, though fewer now than formerly; (4) that Islâm might, under certain conditions, become dominant in China; and (5) that it was introduced by Sofar (or Zofeïr) in 1070, who led some thousands of Musalmân invaders from Bokhârâ to the borders of China and Mongolia. His descendant, Sayyid Ajall, took a leading part in the Mongol conquest of China, organized the new province of Yun-nan, and established his faith, thereby forming colonies of soldiers who intermarried with the women of the land (p. 435).

A full bibliography and index add much to the value of this most important contribution to our knowledge of Islâm in the Chinese Empire. W. St. Clair Tisdall.

In the Land of the Pharaohs. By Duse Mohammed. 12mo; pp. 380. London: Stanley Paul and Company.

This is not a book on ancient Egypt or the monuments. It purports to be a history of recent events. Whoever desires to read the case of the Nationalists in Egypt against British occupation and British rule, presented as strongly and ably as possible, should purchase this book. In twenty-six chapters the author gives a short account of Egypt from the fall of Ismail to the assassination of Butros Pasha. Born in Egypt, but resident in Britain, where he received his education, since 1884, the author shows that he has kept in touch with the intellectual and political life of Egypt, and he writes as one having authority. The English style is good, the illustrations are first-class, and the author shows unquestionable ability in argument and in the gathering of his material. But the book is biased in its statements, both as regards the people of Egypt and the people of Britain. "The administration of Lord Cromer and his minions has been a gigantic deception." According to this history, Lord Cromer held his office by "the same fraudulent tenure of trickery which characterized that of the much vilified Ismail." Sir Eldon Gorst is called the modern Rehoboam, and instead of bringing peace and goodwill to Egypt, "he has demonstrated that his little finger is thicker than Lord Cromer's loins; for whereas the Ex-Proconsul chastised the Egyptians with whips, the modern Rehoboam has chastised them with scorpions." The author is unable to see that any good whatever has resulted from the British Occupation. He sees no evidence of any great reforms in the country. All this may be rhetoric, but it surely is not history. Z.

Khont-Hon-Nofer: The Lands of Ethiopia. By H. Karl W. Kumm. 12mo; pp. 291. London: Marshall Brothers. 1910.

Under this fanciful title and in his usual platform style, Dr. Kumm gives the missionary findings of his long journey across Africa from the Niger to the Nile, in 1909. The book consists of thirteen chapters, of which only two deal directly with the journey. An introductory chapter pleads for the negro race as one of the "baby nations" of the world, to whom, according to the author, the future belongs. What the Franks and the Irish were among the Aryans, the Baganda and the Hausas are in Africa. One is rather surprised to learn (page 14) that China and India have had their day, and that Japan is suffering from the dying fire of national life. Africa holds the future. There are two chapters on Islam and paganism in the Sudan, and the closing chapters deal with missions and missionary politics.

The book has a good map, an extensive bibliography, good illustrations, and fulfils its purpose as a strong plea for a missionary advance in the Sudan. One regrets, however, the numerous inaccuracies of statement and the over-accuracy in statistics, which can only be based upon guess work; *e.g.*, two pages are devoted to a population table of African tribes from which we learn that the Garawa tribe, for example, contains 19,862 souls, and the Barawa 2,071 souls. On page 115 we read that Islam "demolished 1,600 Christian bishoprics in North Africa," and on the previous page, the common Arab war-cry is translated "God is greater!" Again, on page 125, "the Mecca Suras breathe gentleness and respect for others, but the Suras of Medina are proud, inflated, immoral, inhuman." According to the author, Islam is the greatest enemy to European culture in Africa, and the authorities he quotes, as well as his own observations, surely bear out the statement. He points out the future of Islam in Africa, and urges the occupation of all the strategic points in the Sudan. Z.

Yukusu: the Very Heart of Africa. By H. SUTTON SMITH. 16mo; pp. 288. London: Marshall Brothers. 1911.

This book minutely portrays the customs, morals and religion of a semi-barbarous tribe in the region of the Belgian Congo. The first half deals with various phases of the every day life of the people, such as their dress, marriage, polygamy, warfare and amusements. The latter half tells of remarkable transformations and conversions, and closes with a short history of the mission working in that region. The narrative is not wanting in life and action, but one is surprised to find such scant reference to Islam, since the author admits that a moderate estimate of the Arab population (Moslem) would be 13,500. Are they carrying on a propaganda? G. D. V. P.

Turkestan: the Heart of Asia. A book of travel, by the late WILLIAM ELEROY CURTIS. 12mo. London: Hodder and Stoughton. 1911.

This is one of the last books written by the gifted author and newspaper correspondent, the late William Eleroy Curtis. It contains the record of a trip made by him into Turkestan, in the early summer months of 1910, and describes the principal cities and countries along the Russian railroad from Krasnovodesk on the Caspian Sea to Tashkend, the capital of Turkestan. As usual with the author's books, it is more than a mere record of travel; as, in addition, it contains a great deal of the ancient and modern history of the lands he describes.

To those interested in the recent political developments on the northern borders of Persia, the book is particularly timely, as the author shows the methods by which Russia entered Turkestan and describes Russia's preparations, even at that time, for any emergencies on the Persian and Afghan borders.

The book also contains much information on the status of Islam in one of the former intellectual centres of Mohammedanism. The people are still very devoted to Islam, as witness the fact that of the former 197 mosques and 167 schools of Bokhara, half are in existence at the present day. Illiteracy is very common, and education, so-called, is conducted by ignorant mullahs, who read scarcely anything except the Koran. Russian policy keeps foreigners from entering as much as possible, and is bent upon preserving the *status quo* of the natives both politically and socially. G. J. PENNINGS.

Around the Black Sea. By WILLIAM ELEROY CURTIS. 12mo; pp. 456. London: Hodder and Stoughton. 1911.

By the same author and of the same character as the book just mentioned, is this volume describing portions of Asia Minor, Armenia, the Caucasus, Circassia, Daghestan, the Crimea and Roumania. An excellent map of the Black Sea and its surrounding country accompanies the book, and although it is composed of newspaper letters written during the summer and autumn of 1910 for the *Chicago Record-Herald*, the information and observations are of more lasting value than ordinary newspaper correspondence. The author devotes a special chapter to the Armenian massacres of 1909, and another most interesting one to the results of American missions in this part of the world. His attitude throughout is most sympathetic, and the last chapter of the book on Robert College and other American schools, might be reprinted as a campaign argument for educational missions. He believes that missions have not only proved their right of existence in Turkey, but are the cause of the new era.

"Were it possible to separate and set aside by themselves all the civilizing forces, all the facilities for betterment in society, that have entered Turkey through missionary agencies, it would surprise the commercial world. The sum total of American textile manufactures, American sewing machines, ploughs, and other farming implements, cabinet organs, bells, books, cabinet-makers' tools, drugs and medicines, and numberless other commodities they have brought in, would foot up to an astonishing figure . . .

"The other part, the all-pervasive influence of their work, the change in ideas and ideals, the enlightenment of the people of all grades and classes, the change in the condition of women, the betterment of the family, the fading out of superstitious notions, the widespread longing for reform in matters social and secular, and for advancement in civilization—all these are results of the greatest moment, which cannot be shown in figures, for they are greater than figures." Z.

Mohammed et la Fin du Monde: Etude Critique sur l'Islam Primitif. By PAUL CASANOVA, Professeur de langue et littérature au Collège de France. 12mo; pp. 83. Paris: Librairie Paul Geuthner. 1911.

This first number of the author's thesis is a popular introduction, and is as far as possible untechnical. The other two parts which are to appear will furnish scientific apparatus, the Arabic text, and complete the discussion. The cost of the whole work will probably not exceed 16 fr.

According to Casanova, Mohammed never contemplated the possibility of his own death, but believed the Last Day to be imminent. He, therefore, never appointed a successor, and left no instructions. The idea that he was the prophet of the Last Day was probably due to Christian influence, as we learn from traditions relating to Bahira and Moukaukis. Tradition has faithfully preserved this idea, and the author believes that the original text of the Koran was deliberately weakened or obscured. (Chapter IV., pp. 31-44).

We look forward with interest to the completion of this study. If the author makes good his contention, it will require a revision of judgment in regard to the early days of Islam. He gives as proof (in spite of the vague statements of the Koran) that Mohammed never

conceived of his own death as possible (1) the absolute surprise it caused to all his followers ; (2) the indignant denial of Omar ; and (3) that the situation was only rescued by Abu Bekr and his two quotations from the Koran, which quotations *were entirely new to all who were present, and had in fact never existed.* To reconcile the statements of the original Koran with the fact of Mohammed's death was the task of Abu Bekr and Othman, and this was one of the chief reasons for its redaction. Z.

General Instructions for Pilgrims to the Hedjaz and A Manual for the Guidance of Officers and Others concerned in the Red Sea Pilgrim Traffic 12mo ; pp. 69 and LVI. Calcutta : Superintendent Government Printing, India. 1911.

This government handbook is of interest to all those who desire to know how much the Government of India has done and is doing to facilitate the pilgrim traffic. It includes general instructions to pilgrims and special instructions to captains and officers of vessels, with an appendix of the acts which provide for the protection of Mohammedan pilgrims. Not only does the Government concern itself with quarantine regulations and sanitary provisions and comfort on board ship, but the chief commissioner of police in Bombay and the protector of pilgrims act as bankers for those who desire to deposit money for their return passage, through the British Vice-Consul at Jiddah. Z.

The Hakim Sahib, the Foreign Doctor : A Biography of Joseph Plumb Cochran, of Persia. By ROBERT E. SPEER. 384 pp. New York : Revell. $1.50 net. 1911.

Dr. Cochran was a medical missionary working in Urumia, Persia, under the Presbyterian Board. His father had worked in the same place before him, and on this account the Doctor had a knowledge of the language and customs of the people, such as an outsider never gets. He was a physician and surgeon of unusual ability, and his influence grew with the years, until many an accredited representative of foreign powers wielded less power than did this missionary. Dr. Cochran worked for twenty-seven years, and his end finally came as a result of the enemies he had made in defending the weak and oppressed from the cruelty and avarice of those in power over them.

Mr. Speer's biography is not an idealized painting of an ordinary man. It is, rather, an accurate photograph of a very unusual man. The skill of the biographer is shown in his invisibility. Large use is made of quotations from letters, etc. The selections are well chosen, and add to the charm of the book, even, if at times, they detract from its continuity. Apart from its purpose as a biography, the book will have a permanent and very great value as showing local conditions and customs in a very little understood part of the world. Considering the mixture of ancient myth and modern fiction that goes to make up popular ideas about Persia, a book such as this has a distinct value as a public educator. Possibly it will serve an even greater function in revealing the true nature of Moslem governments. The hopeless mixture of childishness, greed, stupidity and cunning, which made up the background of Dr. Cochran's official dealings, is something very difficult for an occidental to comprehend. He will search long for a better text-book than this. The situation is shown dispassionately, almost unintentionally, but vividly and truly.

In some respects, the book is one that keenly disappoints. The

medical missionary looks in vain for any startling flashes of genius in plans or methods. Indeed, it seems hardly possible to discover just what methods Dr. Cochran did use. Whole lists of questions, such as that of medical fees on the mission field; the best methods of dispensary and hospital evangelistic work; the value of medical touring, etc., are not even discussed to the slight degree of stating in detail what Dr. Cochran himself did.

Rarely does a book appear with a larger task before it than this book. It stands almost alone as the advocate of a distinct ideal for medical men. The call of the Golden Eagle is heard by doctors as by members of all professions. We are coming to see recognized the glory of unrecognized, and unrewarded scientific research. But this book has a new message. It presents the ideal of a medical man who, by virtue of his art, was a moulder of empires for the glory of God. A man of imperturbable dignity, spotless integrity, great humility, a doctor of the highest professional attainments, working far away from human recognition, but entrusted none the less really with the guidance of a nation. The book has a message for the Church that she may better understand her work in the Nearer East. It has a message for doctors, that they may see even more clearly how many things there are in this world more glorious than selfishness. But the book's great message is for the men and the women whose lives still lie unspent before them, that they may see, to some degree, the glory of the task to which their Lord calls them. P. W. HARRISON.

In the Shadow of Islam. By DEMETRA VAKA (Mrs. KENNETH BROWN). Constable and Co., Ltd. 1911. 6*s*.

Turkey is a country still comparatively unexplored so far as English novel writers are concerned, and for this reason Mrs. Kenneth Brown's story will appeal to many readers as much for its local colour as for its incident. The book is interesting though slight, and brings into prominence two important facts of modern Turkish life. One fact is the unchanged outlook on life of Moslem men and women in spite of modern veneer and education; the second is the immense difficulty which confronts Turkish political reformers as they attempt to mould one united empire out of a heterogeneous people sharply divided by passionate attachment to several widely-divergent national ideals and civilisations. The problem of Islam and Christianity is only touched on incidentally. E. L. M.

Ist der Islam eine Gefahr? By RICHARD SCHÄFER. Ernst Röttger, Cassel. 1912.

"Der Charakter eines islamischen Staates wird nicht so sehr bestimmt durch die Majorität seiner den Islam bekennenden Staatsangehörigen, als vielmehr durch die Grundsätze, die dem staatlichen Aufbau, der Gesetz-Gebung zugrunde liegen" and since the Moslem law is one which permits insincerity, slavery, warlike fanaticism and religious inequality; since it enjoins formal religious observances which sap the physical strength and break up the working time of Moslem believers; since it is a religion opposed to progress and having world-domination as an inherent principle; it is, Mr. Schäfer affirms, a real and very present danger. But "die Moslems sind in Wirklichkeit besser wie sie sein sollten. Wäre es nicht so, es bestände kein Zweifel über den Charakter des Islam. Wir wollen ja unterscheiden zwischen der Persönlichkeit und dem System. Nicht fanatisch gegen den Einzel-Mohammedaner zu polemisieren ist unsere Aufgabe,

noch auch eine Gewalt Politik gegen ihn zu empfehlen weil er nun einmal Mohammedaner ist. Wir vermögen ihn auch dann als Gegner zu achten, wenn er uns seine Achtung versagt; wir bemühen uns, und sollen das in unserem Verhalten dem Islam gegenüber immer tun, gerecht zu sein, auch wenn wir auf Dank oder Anerkennung verzichten müssen." The answer to the question of the menace of Islam is the answer to the following question also posed by Mr. Schäfer: "Wenn wir von seiten des Islam die Gesinnung des Wohlwollens und der Gerechtigkeit nicht erwarten können, weil die Denkungsart, Erziehung und Charakterbildung der Islamiten dieselbe nicht zuläszt, wenn die Prinzipien der Freiheit und Gerechtigkeit gegen jedermann, ob Christ, Jude, Heide oder Mohommedaner vom Islam nicht bewilligt werden können, verträgt es sich da mit unserer Würde und Ehre, den Islam als Freund und Mitarbeiter der Zivilisation zu betrachten?"

E. L. M.

Peace and No Peace. By DIANA AGABEG APCAR. 18mo: pp. 118. Yokohama: Japan Gazette Press. 1911.

A cry for peace with righteousness among the nations, especially Armenia. The seizure of Tripoli is God's vengeance on Turkey. "The great powers of Europe treat the small nations as billiard players treat the balls," but God is in heaven. There is no hope for Oriental Christianity save in the disappearance of Turkish rule. "Every Moslem government is based on the Koran, and results in stagnation, blight and darkness." Z.

The Encyclopedia of Islam. By M. TH. HOUTSMA and T. W. ARNOLD. Part XI. London: Luzac and Company. pp. 641-703.

This fascicule runs from Bam to Berbers. Most of the topics are geographical. Of special interest are those on Barid (the courier post), and on El Basra, by Hartmann; on the Barmakids, by Barthold, and on Bender 'Abbas, by Streck. Z.

The Moslem Peril. By W. ROGER JONES. Marshall Bros. 1906. With map and diagram. Price 3*d*.

This pamphlet has been written for the use of those who have need of "a short paper suitable for public reading . . . with the hope of stimulating prayer." It extends to some eleven pages, and might be profitably used at missionary work-parties and on other such occasions.

E. L. M.

SURVEY OF RECENT PERIODICAL LITERATURE ON ISLAM

——:o:——

ENGLISH.

Bible Lands (Quarterly Report), London, APRIL, 1912. The Nestorians, by the Rev. E. W. McDowell (reprinted from *The Orient*).—Has Islam Triumphed ? by the Rev. Charles R. Watson, D.D.—Touring in Oman, Arabia, by G. J. Pennings.—Persia's Problem.—Political Outlook in Turkey.

Blessed be Egypt, London, APRIL, 1912. The Robe of Er Rashid.—Reports of Nile Mission Press and the Conference for Bible-women at Assiut, Egypt.

The Christian Intelligencer, New York, 8th MAY, 1912. A Visit to Busrah, Baghdad, and Kerbela, by S. M. Zwemer, D.D.

The Christian Workers' Magazine, Chicago, MARCH, 1912. Woman's Life in Mohammedan Lands, by M. E. Ritzman.

The Church Missionary Review, London, MARCH, 1912. German East Africa : General Report, by the Rev. D. J. Rees and E. J. Baxter, L.R.C.P. and S.

The Dawn and Dawn Society's Magazine, Calcutta, MAY, 1912. Powers of the Hindu and Moslem Universities.

The Dublin Review, London, APRIL, 1912. The Changes in India and After.

The Contemporary Review, London, MARCH, 1912. Bahaism : the Birth of a World Religion, by Harrold Johnson.

The Economist, 6th APRIL, 1912. Railway Development in Turkey in Asia.

The Englishwoman, London, APRIL, 1912. When Woman has never a Soul to Save, by U. Fortescue.

The Fortnightly Review, London, FEBRUARY, 1912. The Fate of Persia, by Robert Machray.—The Internal Situation in Turkey and the Effect of the War upon it, by H. C. Woods.—Said Pasha, by H.

—— MARCH, 1912. Lord Kitchener in Egypt.

—— APRIL, 1912. Abdul Baha, by Constance E. Maud.

The Globe, 1st APRIL, 1912. Arts of Damascus.

The Hindustan Review, DECEMBER, 1911. El-Azhar : The University of Cairo, by C. F. Thwing.—The Ethics of Islam I., by Abbas S. Tayebji (continued in the January number).

—— FEBRUARY, 1912. The Proposed Moslem University, by S. M. Rauf Ali.

The Imperial and Asiatic Quarterly Review, London, APRIL, 1912. Sir Edward Gray on Persia, by H. F. B. Lynch.

The Indian Review, Vol. XII., Nos. 11 and 12. Aurangazeb's Coronation, by J. Sarkar.—The Teachings of Islam.

The Indian Social Reformer, Bombay, 10th DECEMBER, 1912. The Mahomedan Educational Conference.

The International Review of Missions, Edinburgh, APRIL, 1912. The Vital Forces of Christianity and Islam, by the Rev. W. A. Studd.—The C.M.S. in West Africa, by Archdeacon F. Melville Jones.

Journal of the African Society, JANUARY, 1912. Arabic Geographical Terms, by the Sudan Intelligence Department.

Journal of the Manchester Geographical Society. Five Weeks in the Anglo-Egyptian Sudan, by L. Emerson Mather.—A Journey in Northern Persia, by W. L. Flinn.

Journal of the Royal Asiatic Society of Great Britain and Ireland, JANUARY, 1912. Description of the Province of Fārs in Persia at the beginning of the Twelfth Century A.D., translated from the manuscript of Ibn-al-Balkhi in the British Museum by G. Le Strange.—The Tārikh-Baghdād of the Khatib Qbu Bakr Ahmad C. 'Ali C. Thābit al-Baghdādi : short account of the Biographies, by F. Krenkow.

Life and Work, Edinburgh, MAY, 1912. Mohammedanism in Nyasaland, by the Rev. Stephen Kundecha.

Man, FEBRUARY, 1912. A Note on the Secretary to whom the Prophet Mohammed is traditionally supposed to have dictated the Koran, by J. D. Hornblower.

The Missionary Review of the World, New York, JANUARY, 1912. Missionary Assets and Liabilities.—The Record of 1911, by the Rev. James Dennis, D.D.—Christian Unity as a Missionary Asset, by Silas M'Bee.

—— FEBRUARY, 1912. The Plight of Tripoli.

—— MARCH, 1912. Persia's Plight and Plea, by the Rev. H. C. Schuler.—The Claims of the Moslem World, by Robert E. Speer.

—— APRIL, 1912. Medical Experiences on the Afghan Frontier, by Dr. T. L. Pennell.

—— MAY, 1912. Turkey in the Throes of National Rebirth, by G. F. Herrick.

The Missionary Survey, Richmond, MARCH, 1912. Christianity and Islam, by Anton Ver Hulst.

The Modern Review, Calcutta, MARCH, 1912. History of Aurangzib, by J. Sarkar.

—— APRIL, 1912. A New Anecdote of Aurangzib, by J. Sarkar.—History of Aurangzib, by J. Sarkar.

—— MAY, 1912. History of Aurangzib, by J. Sarkar.—The Annals of Islam, by Professor Homersham Cox, M.A.

The Moslem World, London, APRIL, 1912. On Moslem Tradition, by D. S. Margoliouth, Litt. D.—C.M.S. Missions to Moslems, by Eugene Stock.—Islam in Afghanistan, by T. L. Pennell, F.R.G.S.—Islam in N. Nigeria, by the Rev. J. L. Macintyre.—Islam and Christianity in Abyssinia, by Karl Cederquist.—Modern Anti-Trinitarianism and Islam, by N. M. Steffens, D.D.—" The Book " of the " People of the Book," by W. St. Clair Tisdall, D.D.—" The Way " of the Mohammedan Mystic, by the Rev. W. H. T. Gairdner.—The Proposed Moslem University for India, by Arthur H. Ewing, Ph.D., D.D.

The Muslim Review, Allahabad, JANUARY, 1912. Ideals behind the Muslim University Movement, by Mr. S. M. Haneef, B.A.—Thoughts on "The Fountain-head of Religion," VIII.—The Revival of Islam, by Mr. Sundarg Raja.—A Retrospective View of the International Situation, by Mr. Seraj-ul Islam.—The Educational Needs of Indian Muhammadans, by the Hon. Mr. Afltāb Ahmad Khan.

—— FEBRUARY, 1912. Islam and European Christianity, by Mr. S. M. Rauf Ali.—Theosophy and Synonyms thereof *versus*

Religion, by Mr. Syed Ali Bahadur Belgrami.—The Muslims of the British Empire, by H.H. the Aga Khan.—The Moplas, by Mr. P. A. Sankara Sastri.—Stray Reflections on the International Situation, by Mr. Seraj-ul-Islam.—Vedanta Movement and the Weakness of the Muslim, by Mr. S. Qudrat Shah.—Survey of the Muslim World.

The Nation, London, 13th APRIL, 1912. The Outlook in Turkey.—The Charm of Persia (a letter from Professor Browne).

The Near East, London, 8th MARCH, 1912. Notes from Turkish Arabia.—The Beyrout Bombardment.

—— 22nd MARCH. The Hedjaz Railway and the Pilgrimage.

—— 5th APRIL. Letter from Cairo (The General Assembly; the Senussi, etc.).

—— 19th APRIL. The Situation in Persia.

—— 26th APRIL. Nouvelles de Djeddah.—The Meshed Bombardment.

—— 17th MAY. The Baghdad Railway.—The Trans-Persian Railway Scheme.—The Sandjak of Novi Bazaar.

The Nineteenth Century and After, London, APRIL, 1912. An Approach between Moslems and Buddhists, by Professor A. Vambéry, C.V.O.

North Africa, London, MARCH, 1912. The New Islam, by Colonel Wingate.—Slaves in Morocco, by I. De la Camp.—At Raisulis' Headquarters, by R. G. Steven.—News from Tangier, Algeria, and Tunisia.

The Review of Religions, Qadian, FEBRUARY, 1912. The Perfect Religion, II., by Professor M. Ateur Rahman.—An Address to Educated Muhammadans.—An American Doctor on Islam (this contains a lecture given by Dr. A. G. Baker, of Philadelphia, in praise of Islam).—Islam in Japan.

—— MARCH, 1912. The Pilgrimage to Mecca (I.), by Q. Abdul Haq.—Communion with God (II.), by M. Sadr-ud-Din.—Ahmad and Jesus as Prophets.

—— APRIL, 1912. The Muslim Attitude towards the Powers that be.—The Perfect Religion (III.).—Ahmad and Jesus as Prophets.

The Statist, London, 6th APRIL, 1912. Italy and the Arabs.

The Student World, New York, APRIL, 1912. The University of El-Azhar, by Sheikh Boulos.

United India and Native States, Madras, 23rd MARCH, 1912. Musalman Progress.—An Appeal to Musalmans.

FRENCH.

Al-Machriq, DECEMBER, 1911. La Source Merveilleuse ou les Eaux Minérales de Falouga, by P. L. Cheïkho.—Un Livre par Sâ'id l'Andalous (XI. Siècle), edited by P. L. Cheïkho.—Christianisme et Littérature avant l'Islam, by P. L. Cheïkho.—Bibliographie Orientale.

Al-Machriq, JANUARY, 1912. La Syrie de 1782 à 1841 d'après un Témoin Oculaire, by P. L. Malouf.—Insects Xylophages en Syrie, by P. J. Clainpanain.—Christianisme et Littérature avant l'Islam, by P. L. Cheïkho.—Bibliographie Orientale.—

Al-Moktabas, FEBRUARY, 1912. Le Yemen et ses Habitants (II.), by M. Kurd-Ali.—La Langue Arabe pourra-t-elle reconquérir sa Suprématie? by T. Husseine.—Une Etude Philologique.—La

Nationalité, translated from M. Nordou by M. Dj.—Livres et Manuscrits.—Chroniques et Documents.

Asie Française, JANUARY, 1912. La Russie et le Problème des Chemins de Fer en Perse, by M. Pavlovitch.

Correspondance d'Orient, MARCH, 1912. Au Leban, by M. Charles de Millon.—La Situation Economique en Perse, by M. M. Y. Goblet.

—— 15th APRIL, 1912. Tevfik Fikret Bey, by Suad Seza.—Les Funérailles de Boutros Pacha Ghali.

La Revue Egyptienne, Cairo, 5th MAY, 1912. (P.T. 3 in Egypt.) This new fortnightly review publishes articles of Egyptian interest, and includes a folk tale—a political survey, and other local news.

Revue du Monde Musulmane, Paris, DECEMBER, 1911. El Qçar Eç-ceghir, by Ed. Michaux Bellaire and A. Péretié.—Le Gharb, by Ed. Michaux Bellaire.

GERMAN.

Der Christliche Orient und die Muhammedaner-Mission, Heft 2, 1912. In his article, "Die evangelische Mission und der Islam," Dr. Paul Rohrbach gives a short narrative of the history of Islam, and the reasons of its influence. He then deals with various missionary enterprises, dwelling chiefly on the work undertaken by the "Deutsche Orientmission."

Der Christliche Orient und die Muhammedaner-Mission, Heft 4, 1912. "Churschid" (the sun) und der Panislamismus. Johannes Awetaranian, the editor of the Churschid, writes of the opposition this newly-issued paper is meeting with. But he tells also of much encouragement received very often from Mohammedan quarters.

Der Christliche Orient und die Muhammedaner-Mission, Heft 3, 1912. Die Ssenussia. This highly-interesting article treats of the history and the teachings of the order.

Der Sudan Pionier, APRIL, 1912. Mohammedanische Vorbestimmung (Fatalismus), by I. Enderlin. This article was written as the outcome of a discussion with some sheiks, which the author had had at a funeral party.

Der Islam. Band III. Heft I. and II. Zeitschrift für Geschichte und Kultur des islamischen Orients, März, 1912. Paul Kahle, Zâr-Beschwörungen in Egypten.—G. Jakob und E. Wiedemann, Zu 'Omer-i-Chajjâm.—Josef Horovitz, Taqijja.—G. Kampffmeyer, Eine marokkanische Staatsurkunde.—M. Horten, Die philosophischen und theologischen Ansichten von Lahigi nach seinem Werke "Die aufgehenden Sterne der Offenbarung," einem Kommentare zur Dogmatik des Tusi (1273).—H. I. Bell, Translations of the Greek Aphrodito Papyri in the British Museum, II.—Erich Graefe, Der Aufruf des Scheichs der Senūsjīa zum Heiligen Kriege.—Fritz Saxl, Beiträge zu einer Geschichte der Planetendarstellungen im Orient und im Okzident.—Kleine Mitteilungen und Anzeigen: O. Rescher, Einige nachträgliche Bemerkungen zu meinem Aufsatz "Ethnologisches im arabischen Sprichwort." Bemerkungen zu el-Ibsihî's Mostatraf und Rat's französischer Uebersetzung (Toulon, 1899-1905). A. Comte, L'Islamisme au point de vue social.—Werner Reinhart, Zur Identifizierung von "al Chutww." —Georg Jakob, Eine archäologisch beachtenswerte Notiz bei Evlija. Bemerkungen zu Band, II., S. 357 ff.—I. Goldziher, Strothmann's "Staatsrecht der Zaiditen."—Kahle, Zum Zâr (vergl. oben S., 1-41).—Erich Graefe, Türkische Bibliothek, Bd.

13 and 14.—H. Grothes, "Vorderasienexpedition, 1906, 1907."—Eilhard Wiedemann, Ueber al Subh al kâdib (Die falsche Dämmerung).—B. Moritz, Brönnle, P., Monuments of Arabic Philology.—C. H. Becker, Eine anonyme seldjûqische Chronik. Eine Selbstkritik des indischen Islam. Das Sarre-Herzfeldsche Reisewerk. Epigraphia Indo-Moslemica ed, J. Horovitz.—Heepe, Richard Schäfer, Das Erwachen der islamischen Welt.—Bibliographie von Erich Graefe.

Koloniale Rundschau, FEBRUARY, 1912. Die Mission und die Kulturvölker Vorderasiens, by Prof. Dr. Martin Hartmann. This study of the well-known author deals with Dr. Richter's book, "Mission und Evangelisation im Orient," paying special attention to his ideas on missionary activity among Moslems. While fully recognizing the superiority of Dr. Richter's book, he frankly points out the faults and mistakes hitherto practised by Protestant missions in dealing with Mohammedans. These mistakes are undeniable, and any sound criticism coming as in this case from a competent quarter, will find its just estimation; but Dr. Hartmann is, perhaps, not able to appreciate the full value of missionary work, for by him the doctrine of Christ being the Son of God is believed to be false.

Orientalisches Archiv, JANUARY, 1912. Zur Topographie Konstantinopels im XVI. Jahrhunderts (II.), by C. Curlett.—Eine Freudenfeier im türkischen Heerlager zu Ofen am Ende des XVI. Jahrhunderts, by F. W. Brepohl.

Zeitschrift fur Assyriologie, FEBRUARY, 1912. Qirqisâni's Polemik gegen den Islam, by T. Friedlaender.—Ueber einige Klassen südarabischer Lehnwörter im Koran, by H. Grimme.—Christliche Polemik und islamische Dogmenbildung, by C. H. Becker.—Die Hashwîya, by M. Th. Houtsma.—A Fetwa on the appointment of Dhimmis to office.—Sa'd ès-Suwênî, ein seltsamer Walî in Hadhramôt, by C. Snouck Hurgronje.—Die persiche Su'ûbîja und die moderne Wissenschaft, by W. Barthold.—Description of a silver amulet, by D. B. Macdonald.—Altarabische Amulette und Beschwörungen, by E. Mittwoch.—Zur Kritik des Dîwâns der Hudeiliten, by J. Barth.—Contribution à l'étude du Dîwân d'Aous ben Hadjar, by R. Basset. I. F.

ITALIAN.

Fede e Vita, Rome, FEBRUARY, 1912. Anima christiana e anima maomettana, by P. Chimineili.

MISSIONARY NEWS

——:o:——

THE news that Dr. Barnett, of the C.M.S. Mission in Bannu (Punjab, India), was seriously ill from blood-poisoning, and that Dr. Pennell was developing similar symptoms, filled us with consternation. Two days later we heard that both had passed away.

Dr. Barnett had not been long in India, but he was doing important work, and his loss will be greatly felt. Dr. Pennell had worked in Bannu for twenty years, and the loss to the Mission in his death, at first sight, seems almost irreparable, but we may be sure that having been called away to his reward, he had really finished the work which God had purposed for him.

He was an ideal missionary: spiritually, an earnest, devoted, humble servant of God, ever seeking to lead men to the Master whom he served so faithfully: intellectually, from being a gold-medalist at college, becoming one of the ablest doctors in the Punjab: physically, tall, athletic, and active—a man of presence and power.

Besides developing the medical work in Bannu itself, he very early in his missionary career commenced visiting the villages; and this he continued to do systematically, crossing to villages over the border, often at the risk of his life, that he might spread far and wide among the people the Gospel of the Good Physician, while he sought to lessen their physical sufferings. His published works show how intimate was his knowledge of the Afghan tribes, and how great was the influence of his medical skill and his saintly character amongst them.

Not only did he show the greatest devotion to medical mission work, but he had also a very high estimate of the importance of educational missions, and at one time gave up a portion of every day to teaching the boys in the matriculation class of the Mission High School. He even qualified himself to be gymnastic instructor in order to improve the physique of the boys.

His main work was amongst Mohammedans, but so great was his desire to win men to Christ that he became a strict vegetarian with the object of winning the Hindus, though he subsequently found that this did not really bring them any nearer. The same desire to bridge over the distance between European and Native induced him to wear native clothes, though here again he had reason to modify his estimate of the influence which this adoption of native costume was likely to effect. Still, it all showed the same Spirit working in him that had worked in Saint Paul, arousing the desire to "be all things to all men that by all means he might gain some." Many are familiar with his "Ochre Pilgrimage," which was undertaken from the same motive. We thank God for the inspiration of his example—a prince has fallen in Israel; and we pray that we may be able to follow him as he followed Christ.

A. E. DAY.

AWAKENING INTEREST IN EGYPT.

For centuries the Christians in Egypt were ground under the heel of their Mohammedan conquerors. Even yet, in these days of comparative freedom and prosperity, they are conscious of being a small

and despised minority. It is not strange, therefore, if they have had little love for their Moslem fellow-countrymen and little zeal in winning them for Christ. But there are abundant proofs that a new day is dawning. Among the most significant of these was a small Conference, held in Minieh in Middle Egypt, on April 23rd and 24th, 1912. For some ten years an annual Prayer-Conference, having its origin from the native Evangelical Church itself, has been held for the deepening of the spiritual life. The last of these, held in Sanabu last October, took for its motto "Egypt for Christ." The programme emphasized the duty of evangelizing Moslems. At one of the sessions an influential pastor asked how many would join him in a covenant to labour personally for the winning of Moslems to Christ. About forty rose to their feet.

The Conference at Minieh was a calling together of this forty for a comparison of experiences and for mutual counsel and encouragement. Nearly all were present, and a number of others who wished their names added to the list. There were missionaries, pastors, merchants, farmers, and others. Each gave his personal testimony concerning his efforts, covering a large variety of methods used.

One pastor had visited El Azhar and talked to the students there. Others had preached Christ in the trains, in the shops, in the homes, and in the fields, as well as in more public places. Some had distributed literature, while others told of the effect of Christian example. A note of strong encouragement pervaded all the testimony. All had found open doors and no reason to fear. A pastor said. "If the evangelization of Moslems is yet distant, the reason is in us, not in them." A convert from Islam, who is a graduate of El Azhar, spoke of the changed attitude of Moslems during the last dozen years. Leading Moslems, he told us, are now saying there is no difference between Islam and Christianity; to-morrow they will be saying that the Christian faith is the nearest way to God; and before long, that this is the only way. Small though the gathering was, it made the day seem nearer, when "the Lord shall be known in Egypt" and Ishmael shall live before Him.

Sudan Pioneer Mission.

The above mission was started in Germany, in 1904, and carries on its work among the Mohammedans of Southern Egypt, and in the Soudan district of the Upper Nile. Up to the present three stations have been established, at Assouan, Daraw, and Edfu, Assouan being the most important, and well-equipped with a medical staff. An average attendance of 10,000 patients annually tells its own tale, while evangelistic and educational work is vigorously taken in hand. It is a small beginning as yet, but it forms part of the aggressive movement for arresting the progress of Islam, the urgent necessity for which has been so widely recognised since the Edinburgh Conference.

The Syrian Protestant College.

"The forty-fifth annual report of the Syrian Protestant College to its Board of Trustees has just been published. It gives the total number of students as 875, but a note of later date from the President says it has reached 882, which is the highest on record. More significant still is the fact that 56.8 per cent. are in the upper departments of the University. The geographical distribution shows that 584 come

from Syria, 192 from Egypt, 53 from Asia Minor, 21 from Mesopotamia, 20 from Russia. Cyprus, Abyssinia, Greece, Persia, Poland, Roumania, Macedonia, and even Peru, Haiti and Singapore are represented. In connection with this it is interesting to note the residences of the alumni, 57.7 per cent. of whom are in Syria, Asia Minor and Cyprus, 33.8 per cent. in Egypt and the Sudan, 6.6 per cent. in America, 2 per cent. in Europe, 1 per cent. in South America, and 1.4 per cent. in Australia and elsewhere. This is out of a total of nearly 1,000 graduates. As for the religious census of the present students, 312 are Greek Orthodox, 170 Protestants, 128 Moslems, 91 Jews, 39 Greek Catholics, 32 Druzes, 29 Maronites, 27 Gregorians, etc.

"The growth of the institution toward its destiny as a full-fledged University is clearly seen in the pages of this report. Several new buildings have just been opened or are in process of erection. Improvement and enlargement are the mottoes of the School of Medicine; the School of Dentistry is established; the Nurses' Training School and the School of Pharmacy are gaining in favour; the School of Commerce, with its four years' course, has about sixty students; and the trustees have approved in principle of three new departments, —Engineering, Law and Agriculture. The positive and emphatic place of the Y.M.C.A. in the life of the institution is a guarantee of the high moral and spiritual tone among the students. And the successful establishment of the College journal, *Al Kulliyeh*, is an attainment of which the institution may be proud. It appears eight times during the year, costs one dollar, and has over four hundred subscribers. Three of the professors give considerable time each to this organ, which enables alumni and friends to keep in touch with the varied interests of the College."—*The Orient.*

The General Conference of the American Mission, held at Schutz, Egypt, April 28th to May 5th, 1912.

A Conference of some sixty-five missionaries, connected with the American (United Presbyterian) Mission in Egypt, met at Schutz, near Alexandria, to consider in a broad and comprehensive way the missionary situation in the Nile Valley. The Conference continued through eight days. A carefully prepared programme provided for free discussion of present-day missionary conditions, methods, and needs in Egypt. Sharing in the deliberations of the Conference were thirty men and thirty-five women under permanent appointment as missionaries to Egypt, together with the Secretary of the Board of Foreign Missions in America, the Rev. Charles R. Watson, and also the Rev. Samuel M. Zwemer, of Arabia.

* * * * *

Feeble and small indeed were the beginnings of this mission more than a half-century ago, yet God by His blessing has granted successes and made achievements possible, altogether out of proportion to the human investments of life and of money, of time, talent, and equipment. From the standpoint of numbers, there is abundant ground for rejoicing as we survey to-day a work enlisting in its service eighty-seven missionaries and their wives, sixty-one native ordained ministers, five-hundred-and-nine teachers in schools and colleges, and one-hundred and-sixteen other Christian workers, while over eleven-thousand

communicants are to be found in our seventy-six organized congregations or their out-stations, and over seventeen-thousand are enrolled in our Sabbath schools. But more gratifying still than this growth in numbers is the development of the corporate life of the native Evangelical Church with its Synod and four presbyteries, and with its progressive efforts towards self-support, self-government, and self-extension.

* * * * *

The survey of Islam in Egypt brought a new sense of the immensity and of the seriousness of the task in making Christ known to this Moslem world. More than 91 per cent. of the population of Egypt is Moslem. Islam is, therefore, the supreme problem of Missions in Egypt. A study, therefore, must be made to discover how all missionary effort and influence may be most definitely and effectively focussed upon this central problem of Missions in Egypt,—Islam.

To such special effort in behalf of Moslems God is calling us not only by His assignment to us of a field in which Moslems preponderate so greatly, but also by doors of opportunity which His providence has opened up and by an era of responsiveness which has been ushered in through the manifest operations of His Holy Spirit. To-day as never before there is manifest among Moslems an interest in Christianity and its teachings. Copies of the Scriptures and religious tracts are being bought and read by Moslems to an extent unparalleled in the past history of Islam. A spirit of religious inquiry is manifest among many Moslems, even of those who are recognized as sheikhs or religious teachers. The attendance of Moslems is increasing in both the regular and special meetings held under Christian auspices. Requests for baptism on the part of Moslems are not infrequent. Two who were born Moslems may now be found in attendance at the Theological Seminary. Where, formerly, few Moslems were willing to listen to Christian teaching, now few there are who refuse to listen when approached.

Home Preparation of the North German Missionary Society.

The candidates of the North German Missionary Society receive their training at Basel. The disadvantage of this arrangement is, that the Mission Board has too little opportunity of cultivating personal acquaintance with the candidates, and that the men themselves are too much out of touch with the Home Churches. This defect has now been remedied by the opening of a hostel at Hamburg, where candidates preparing for the field, after having gone through their course at Basel, will reside for a semester for the purpose of perfecting their studies in the Erhe dialect and attending the lectures at the Colonial Institute on Islam, Colonial Law, and tropical hygiene. The hostel is also available for candidates of other societies, and one of its first inmates has been a Persian going out under the auspices of the Hermannsburg Mission as their first missionary to the Kurds, who devoted himself mainly to the study of Arabic, and gained his knowledge of Islam in the missionary atmosphere. B. H.

An Islamic Revival in Persia.

Last summer an attempt was made in Persia by the mullahs " who discourage all progress and are the hinderers of all attempts to help Persia to help herself," to revive the interest of the people in their religion. Dr. Emmeline Stuart writes to the Church Missionary Society from Ispahan : " An old shrine was chosen, and reports were issued of miraculous cures to be obtained there. The town went mad for a few weeks, and thousands flocked to the shrine. Those who could get near enough to touch it did so, and others attached themselves to it by pieces of twine in hopes of the miraculous current passing to them in that way. Needless to say, not one authentic case of cure was recorded, though a few were faked by the mullahs, and the reports spread abroad . . . Now-a-days we never even hear of the ' miracles,' and our influence has not been permanently affected by the mullahs' attempts."

The Ibo People and Religion.

Although Mohammedanism is spreading rapidly in some parts of West Africa, it does not seem to commend itself to the Ibo people who live by the River Niger. The reason for this is given by one of the Church Missionary Society's missionaries, as follows : " The Ibo is too sturdy of character for Mohammedanism to win him. He is also 'cute, and an observer of things as they really are. He judges by results. He takes note of the cheating in trade, the deceit and lying of Mohammedans. Moral questions may or may not worry the heathen Ibo, but as a trader by birth and practice he knows what business is, and the principles adopted generally by the Mohammedans make clear to him that their religion exercises no better influence in methods of business than his own ; in fact, the Ibo is inclined to believe that his religion is to be preferred of the two."

The French Government and Islam.

A recent number of *Stamboul*, a Mohammedan paper, speaks in high praise of the colonial policy of France in her West African Protectorate, acknowledges gratefully the material and moral support afforded to the Turks, and refers with special satisfaction to the efforts put forth by France, for the conversion of the Sudan negroes to Islam!

The advance of Islam in this Protectorate is, indeed, remarkable. The French Government maintains in the Western Sudan 900 Koran schools, where the reading and memorising of the Koran is the sole occupation, and the teachers for which receive their training at the Islamic Seminary on the Senegal, founded by the Government. It is instructive to contrast this policy with its antagonistic attitude towards Christian Missions in Madagascar and elsewhere. B. H.

337

The Moslem World

VOL. II OCTOBER, 1912 No. 4

EDITORIAL

FACE to face with baffling problems in his own station, and conscious of the vast areas still unoccupied by missions and of the hundreds of millions untouched, the individual missionary may well grow discouraged, and let hope deferred make his heart sick. But the remedy for such discouragement is not to be found in a study of statistics. The things that are impossible by statistics are often possible by dynamics. Mere numbers are as nothing over against the power of Life. The things that are impossible with men are possible with God. In the struggle for supremacy between Islam and Christianity in the Dark Continent, the statistics are all on the side of the Moslem, but the dynamics are with the Christian. To those who believe the promises of God, who know the living Christ and have caught the vision of world-wide redemption, there can be no discouragement. We have on our side all the undiscovered wealth of God and His omnipotence.

Because they believed that prayer is the primary means for the advance of the kingdom of God throughout the world, and " being convinced that the present apparent inability of the Christian Church to deal effectively with the great problems of the evangelization of Mohammedans is due, above all else, to the weakness of the prayer life alike in the home Churches and in the branches of the Church which are springing up in foreign lands " the conference delegates at Lucknow made an urgent call upon Christendom to have far larger recourse to this great method of work. They recorded their intention to do all in their power to increase the number and devotion of those who will make intercession before the Lord, till He stablish His Kingdom and till He make

Jerusalem a praise in the earth. It was their deepest conviction that:—"At the present time, the great moral and spiritual needs of the Mohammedan world and the advance of Islam among pagan races, constitute an appeal to the Christian Church to pray, with an urgency which cannot be exaggerated, asking most earnestly that the spirit of grace and supplication in an immensely increased measure may be granted to her."

The conference, therefore, cordially commended the use of cycles of prayer for various Moslem lands, in order that prayer might be more intelligent and more definite. All those who have used the cycles of prayer prepared by Miss Van Sommer and reviewed in this number will realize that a guide to prayer for the Moslem world is a pre-requisite to a volume of prayer for the Moslem world. Only after a careful examination of this great theme for intercession as it is unfolded for us in North Africa, eloquent with early Church history, in Central Africa, where the conflict for the winning of pagan tribes is so keen, in Egypt and the nearer East, the Turkish Empire, Persia, Central Asia, India with its teeming millions, and the Far East, can one measure its breadth and depth. Here, indeed, is a challenge to faith. And as one reads the names of stations and societies located in Moslem lands *but without definite and aggressive work for Moslems*, the words of Christ come to mind: "Hitherto ye have asked nothing in my name. Ask and ye shall receive!"

We reprint, elsewhere, the call that has gone forth for the observance of October 16th as a universal day of prayer for the Moslem world. All our readers will, doubtless, respond to this opportune privilege, and we may expect great results from such a day of intercession. Dr. John F. Goucher, in a recent book on "The Growth of the Missionary Concept," condenses the history and motive of missions into five words: "the Impossible, the Improbable, the Imperative, the Indispensable, and the Inevitable." Is there not a similar growth of concept in the prayer of faith? And shall we not climb the rounds of this ladder in asking God for the evangelization of the whole Mohammedan world? Impossible . . . Inevitable.

S. M. ZWEMER.

A MOSLEM POLICY

——:o:——

The Rev. S. M. Zwemer.

Dear Sir,

You have done me the honour to ask my opinion on the matter of a policy for Protestant missions in the Moslem world. Let me confess from the outset a double perplexity: how dare I state my opinion on such a matter, in presence of devoted students of Islam like yourself in Arabia and your learned colleagues of all the missions in Egypt, Turkey, India, Persia and the Malay Archipelago? How also, unfamiliar as I am with the preoccupations of the missionary spirit, may I venture without presumption into a region of ideas which is strange to me? To these questions my response can only be a sincere testimony to my admiration for all those who, like yourself, spend themselves for an ideal, in the attempt to benefit Moslem humanity.

Allow me then to bring the matter back within the limits of my professional horizon, and to consider, not the penetration of Islam by Christianity, but merely the penetration of Moslem civilization by Christian civilization. Even from the point of view of eventual christianization, this stage would seem to be a necessary one. This human soil, the Moslem world, is not unlike those immense territories in South America which are covered with most wonderful harvests after their earlier preparation by a time of pasturage. Sown in the ground in its natural state the seed would bear no fruit, or else the growing stems would be choked by many surrounding weeds. But let the flocks precede the plough, and the day of harvest will come in its season.

A profound misunderstanding intervenes between Christian and Moslem civilization, due to the disappointments, the humiliations and the ruin that the "policy" of Western ethics brings to the East—and nothing which will be firm and lasting can be done to

improve these relations so long as the obstacle of legitimate suspicion endures. Detached from the Old Islam by modern conditions of railways, telegraphs, and the press, Mohammedans came spontaneously forward to meet the Western powers which beckoned to them glowing with hope. The rise of liberal thought was such, that it threw down with one blow the Imamate of Persia and the Khalifate of Turkey. But from the very moment of the accomplishment of the revolutions in Persia and in Turkey, social bankruptcies for the *élite* and economic failures for the people have turned the New Islam, as in India, to *Swaraj* and *Swadeshi* ideas. Their nationalisms, less and less Moslem in content, have become more and more Islamic in their manifestations by the very necessity of existence. Men speak of Panislamism, and they believe in Moslem renaissance, but this is not the real truth of the case. No, the truth lies in the organic reaction against disappointing Christian civilization. How should the Moslem world not react, turning back upon itself again, after so many grievous lessons?

In Persia, Western ethics propagated philosophical education; and the Russians hanged at Tauris whosoever drew inspiration from the culture of France. British justice in Egypt invited the *fellahin* to forget the régime of forced labour; but the peasants of Denshawai paid with their lives or their liberty for the pleasure and after-dinner imprudence of excited sportsmen. In Morocco, republican equality guaranteed to the Berber farmers the integrity of their property; but France has not yet punished those implicated in the scandals of land speculation. All the world over, as soon as Moslems appropriate the dominant ideas of European civilization, or resign themselves to submit to them, cruel experience teaches mistrust.

But Christian missions, whether Protestant or Catholic, are, through their doctors, their hospitals and their dispensaries, the embodiment to Moslem eyes of philanthropic zeal, and they represent a further positive sanction through their schools. The *élite* know this and the common people do not ignore it, but the bitterness of

having been duped by the sum of Christian civilization stifles their gratitude for the help rendered by altruistic agencies. Before asking from Islam the maximum of concessions, the very idea of the minimum concession, against which every thing revolts it, must be justified to it from its own point of view.

The problem is not one incapable of solution. Let us suppose a resolution of the World Conference of Protestant Missions, or, in the meantime, a decision of the Continuation Committee which proclaims the intervention of the great influence of missions, in order to co-operate with the New Islam. Let us suppose it to be declared that, wherever Protestant missions exist in the world of Islam, all Moslems of European culture will find friends and helpers sympathetic to liberal thought. From all sides then the eyes of civilized Islam would be turned upon missions, as in a former time the eyes of the oppressed in the Balkan countries were turned upon Gladstone, the public adversary of their oppressors.

This very simple step would be sufficient for the Islam of the press, of the universities and of European culture, in short for the Islam which to-morrow will guide the general movement of the Moslem world. As soon as Westernized Malays, Indians, Persians, Turks, Arabs or Berbers saw an imposing authority use its influence to sway the political and social ideas of the European peoples on their behalf, they would be able to welcome the moral ideal of Europe with less scepticism.

As for the common people, the banner of liberalism would count for little with them. The rivalry to their minds between Islam and Christianity is in reality merely an economic one, as it was in the times when the Tordesillas Convention and the discovery of the Cape of Good Hope quickened Moslem religious fervour through the appearance of the mercantile fleets of Europe in the Indian Ocean. The same phenomenon is taking place to-day in Central Africa, where European competition is increasing ten-fold the missionary activity of Moslem commerce. Here then arises an opportunity for Christian missions to interest themselves in the economic destiny of the peoples they wish to attract. Arabs, Persians,

Indians, Kabyles—nearly all Moslems have a gift for commerce, it seems almost as if it were inherent in their religion. Assured of the sympathy of the missionaries and, at times, of their support, the Dioula of the West Coast of Africa would make friendly overtures to them instead of making war; and the opening of commercial schools in Algiers, Tunis, Cairo and Constantinople would gain for missions allies which as yet they have not won.

If medical and educational missions did not exist, it would of course be necessary to begin with these means of approach, but missions possess these agencies already, and it is no longer a question of beginnings but of developments. Therefore let missionaries and their supporters look about them. They will soon perceive that there exists a surrounding atmosphere of defiant opposition, which can be summed up under two general criticisms: "The relations of Christianity and Islam inevitably profit the former rather than the latter; materially Christianity always gains to the detriment of Islam and socially Christianity never accords what it promises."

This two-fold cause of mistrust which separates, has in it also the secret of confidence which unites.

* * * *

These opinions would stand out clearly from a general inquiry into the social life of the Moslem world, the study of which, moreover, would render valuable service in every way to the work of Protestant missions. One feels this, for instance, in seeing those who turn their attention to Africa attribute to Moslem brotherhoods a preponderating influence in the Islamic propaganda in Negro countries. As a matter of fact, when Duveyrier and his successors launched the "Moslem brotherhood" they were by no means ignorant of what really is the mystic "way" to which they applied this descriptive term. Struck by the militant character which the religious process develops in many of the groups which issue from the mystic schools, they brought it into prominence; it was a discovery of great importance from the political point of view, but of less grave import from a social standpoint. It has been thought absolute when in reality it

is only relative, whence has arisen a misconception which has been exaggerated by those who understand in a literal sense what is really a merely figurative term. This error moreover has brought with it a curious reaction in the other direction. It has come to pass in French West Africa that there is a distinction made between "brotherhoods" and "mouridism," the hierarchy of marabout and mourid is suspected, whereas that of sheikh and disciple is considered to be harmless. The Russian government has already set an example in the Caucasus by creating a special mouridism for Schamyl instead of leaving it as it was before, Nakshibendee. Thus a medley of vague opinions distorts the very simple question of "brotherhoods" and "ways" in African Islam.

In order to gain clear knowledge without losing time over comparisons, missions need to have a dictionary of selected reference,—a necessary detail which would lead up to the general idea of a sort of sociological survey of African Islam, with handbooks, so to speak, like those by which the Intelligence Service prepared for the conquest of the Sudan.

Possessed of a topical guide as a basis of information, African missionaries would soon come to report as many varying origins in the modern expansion of Islam among Negroes as in its former history. They would discover ethnic growths in some districts and religious expansions in others; they would perceive with greater clearness the respective rôles played by the slave trade with its raids, and by the more peaceful missionary advance of Islam undertaken by caravans or by colporteurs. The sheikh of the mystic "ways," who is of small importance to the Moslem Negro of merely skin-deep islamization, would appear in his proper relation in a district of long standing islamization. To place him in the midst of a group of mourids capable of understanding and of propagating his doctrine or his ritual, would not be to suppress his importance but only to reveal it as it really is. For instance, it would not be to belittle the influence of Sheikh Ahmadu Bamba over his initiates of Cayor in Senegal, if instead of petitioning the government of

West Africa for restrictive measures against Islamic brotherhoods, one would face resolutely the economic object lesson which is furnished there in the culvitation of pea-nuts, which is monopolized under colour of mysticism by the followers of the marabout.

On the East Coast there would be less thought of the spreading of Turkish influence by mosques built at great expense by Indian merchants, Bohras and Khodjas or Sunnites, and more attention would be given to the social ascendency of these merchants who are both rich and energetic. Also it would not be forgotten that if, on account of the Indian immigration, Swahili Moslems leave the shores of the ocean for the shores of the great lakes, Somali Mahdism will colonise from north to south, right into Jubaland.

The Western world could no longer hold to its erroneous belief in a struggle against a stationary, unified Islam which does not exist; but it would seek for the truth involved in the question of a balance of useful or harmful contact with an Islam which is variable and varied, ceaselessly in evolutionary movement like all human nature.

* * * *

The example of Africa, which has been used here to reply to a given question, evokes the general case of the whole Moslem world without further commentary. It was only interposed at such length so as to lead up to a final conclusion to be expressed in a wish. Protestant missions are occupied just now in preparing for their own use an annotated bibliography of Islam. Is it too much to ask that they should both enlarge and specialize their programme by undertaking a recast—from the sociological point of view—of the "Dictionary of Islam," which was dedicated by Thomas Patrick Hughes to "the first Bishop of Lahore." Half of the finished work is complete already since the theoretical part of the dictionary only requires to be amplified and brought up to date. There remains then the sociological half, for which the four volumes of the reports presented at the conferences at Cairo and at Lucknow suggest inspiration on every page.

The form of the work—whether dictionary or series of handbooks—matters little, the essential is that the information given be objective and unconfined by any of the boundaries of erudition, literature or history. Social specialization must be its aim. The nomenclature of marriage ceremonies and of the customs connected with marriage in different countries has an undoubted ethnographical interest ; but from a social point of view, real comprehension of the Moslem family is of much greater importance. And in order to influence the family there is no need of opinions hostile to polygamy, but rather there is need of a thorough and constructive understanding of the formation and the rôle of the family in various Moslem centres. However learned explanation of texts may be, it will always be of less value than a judicious and practical appreciation of the rôle of Ulemas, mullahs, sheikhs and pirs in every class of Moslem society.

Let us then form a hypothesis and suppose that the central authority of Protestant missions to Moslems decides to give to the preparation of a Social Handbook on Islam, the work necessary for an adaptation of Hughes' "Dictionary." Let us admit that it be planned more didactically than theoretically, after the manner of "Things Chinese," by J. Dyer Ball, and let us imagine that this outline has been distributed for revision and adjustment amongst missionaries in every part of the Moslem world. Then all that would be necessary would be that a successor to T. P. Hughes should give himself to this task for eighteen months or two years with the help of two or three secretaries. His total expenditure of time and money would hardly amount to that devoted to one volume of the "Jewish Encyclopædia."

Assisted in their work by the guidance of a technical manual, which would be practical and reliable, missionary pioneers could approach with much greater certainty the immense domain which is open to them. With a fuller understanding of the relation of life to society, they would assimilate more easily those adaptable and rational methods of influence, without which Christian civilization must always approach Moslem civilization in a

wrong way. Missionaries should do everything they can to enable Moslems to think and to say amongst themselves: "Missionaries understand us well, and they know what we expect from the civilization they represent. They are not only useful to us intellectually and helpful to us philanthropically: they defend us socially and protect us economically. Their work does not bring us into a snare of weakness but it confers an alliance of strength."

The dawning and the increase of these beliefs in Islam will make it more accessible than it is of itself to the moral ideal of which the practical returns so far escape the Moslem mind. In the missionary march of progress towards penetration of the Moslem world, they will be, by social psychology, the key to the dominant position between the road of confidence which prepares the way for understandings, and the road of distrust which leads to rupture.

Between Moslem and Christian civilization the odds are not equal: from oscillation to oscillation the latter will overcome in the end. It is already in the ascendant, but so slow is its progress that any great movement which could be satisfied with so little would be self-condemned as sterile. The importance of the world-wide work of Protestant missions forbids any such impossible satisfaction. It imposes upon all workers the thorough and proper method of a Moslem policy.

Yours sincerely,

A. Le Chatelier.

Paris, May, 1912.

JIHÁD

——:o:——

THE question of *jihád* is one which has exercised to no small extent the minds of many Moslems, in Egypt at least, since the outbreak of the Italo-Turkish war, and not a few have felt it to be their duty, in spite of the enforced neutrality of Egypt, to proceed to the seat of war, and there fight "in the way of God" against what they naturally regard as unprovoked and unwarrantable attack on a Moslem country; while those who cannot go to Tripoli have subscribed freely for the support of the army, or by their writings and manifest sympathy have done much to encourage their brethren in the faith who are on active service.

Sheikh Muhammad Reshéd Ridá wrote an article in the January issue of *El Manár*, in which he claimed that Christians have completely misunderstood the word *jihád*, and do not intend, when they use the word, the same thing as is intended by Moslems when they employ it. *Jihád*, he pointed out, is etymologically connected with a root which expresses simply the doing of anything with energy and wholeheartedness. It implies strenuous exertion and endeavour in the carrying out of any action. And he denied that the word *jihád* refers primarily to war or warlike action. *Jihád*, he further claimed, when employed by Mohammedan writers, expresses very often moral and ethical endeavour alone, and corresponds very much with the meaning of the Apostle Paul when he exhorts those to whom he is writing to fight the good fight of faith. All the endeavour of a Moslem to fulfil the duties of his religion with wholehearted devotion is *jihád*; and that part of his endeavour which has to deal with the fight against the world, the flesh, and the devil, is in special *jihád*. This, indeed, is the greater *jihád*, while it is to the lesser *jihád* (actual warfare) that non-Mohammedan writers and speakers have limited their use of the word. Even in this limited use of the word,

however, he claimed that non-Mohammedan writers have erred. For even this lesser *jihád* does not mean war for the propagation of the Faith, but war for the support of the Faith when that Faith is attacked. He then went on to state that there is nothing in the teaching of the Koran, or in that of the Moslem doctors, to support the view which is held by many Westerners that *jihád* is war against non-Moslems merely because they are non-Moslems. And, further, he claimed that in the case of war between Moslems and non-Moslems, the teaching of the Koran and the practice of Moslems has been to shew consideration and kindness to the non-combatants and to those who have been taken prisoners. Instances to the contrary he would explain as being due to disregard of the clear injunctions of the Koran, and as arising from the fact that in war the passions of men are so aroused that they often break all bounds and act with horrible cruelty. But he desired it to be understood that such actions are not commended and approved by the majority of Moslems, and are quite contrary to the spirit of the teaching of the Koran, as to the methods to be employed in war and the manner in which the enemy is to be treated.

There is undoubtedly a feeling, if not a belief, among many Westerners that a Moslem regards it as a duty binding on him in accordance with the literal command of the Koran, to kill any and every unbeliever whom he may meet when once *jihád* has been proclaimed. Sheikh Ridá acknowledges that this conception of the duty of a Moslem during *jihád* may have been in the past, and may even now be that which is common among the ignorant or less educated Moslems, but he says that much of this feeling has been the result of mixing with foreigners (non-Moslems), who have had a mistaken idea of what Moslems mean by *jihád*, and that this mistaken idea of these non-Moslems has crept into Moslem minds, and has thus given apparent support to the belief that this is really a Mohammedan conception of one's duty in *jihád*.

Let us note here that it is because this conception of the duty of a "believer" in time of *jihád* is, as a matter of fact, the common belief of the ignorant Mos-

lems (as the Sheikh admits, and for practical purposes it matters not how it arose), and because the ignorant Moslems form the greater part of the population in any Mohammedan land, that the non-Moslem subjects and residents in any land under Moslem rule have come to fear the word "*jihád*," and appeal to the more enlightened Moslems to be careful in their use of it. For they know that, however it may be used by educated writers, the common people understand by it, attack on non-Moslems, and believe that it is their duty to destroy as many as possible of these unbelievers. Further, they know well how easy it is for an ignorant mob to get out of hand, especially when, rightly or wrongly, it believes that any action which has as its object the glory of God and the better establishment of the true religion, would be looked upon by those in authority with a lenient eye, if not with actual sympathy.

Much that the learned Sheikh claims may be conceded. It is true that the word *jihád* is employed in the Koran and by Moslem writers with a double meaning. There are passages in which it refers to the strenuous exertion or endeavour of the believer to fight the good fight of faith, especially as regards the conquest of himself and his passions, and the fulfilment of all his ceremonial obligations which undoubtedly involves a not inconsiderable struggle with carelessness, indifference, and what may be called the natural disinclination of mankind in general to do more than is absolutely necessary in religious matters (*e.g.*, xxix. 5, xxxi. 14, xxix. 69, v. 59). It is also more than possible that Sheikh Ridá is right in claiming that the verse, "When ye encounter the unbelievers, strike off their heads, until ye have made a great slaughter among them; and bind them in bands; and either give them a free discussion afterwards, or exact a ransom; until the war shall have laid down its arms" (xlvii. 4), and similar verses, do not refer to the attitude to be adopted by Moslems towards non-Moslems in general during war, but are simply directions as to how the actual fighting is to be carried on. According to this interpretation of the verse (and similar verses), the injunction to kill the unbelievers refers solely to actual

battle, and means simply that the attack is to be carried out with energy, and slaughter of the opposing enemy. It corresponds to the modern dictum that an attack must be pressed home, and a victory followed up, so that the advantage gained may not be lost. The fleeing enemy must be pursued till all opposition ceases. Let us even concede that the Sheikh may be right in claiming that the Koran teaches not merely moderation but humanity in the treatment of the wounded and the non-combatants, especially the aged, and defenceless women and children.

Yet however interesting all this may be, it is rather away from the point at issue. For the question of what *jihád* is cannot be settled by reference alone to the etymology of the word *jihád*. The Koran plainly teaches in many passages, notwithstanding the claims put forward by Maulavi Chirágh 'Ali (cf. Sell's "The Faith of Islam," pp. 411 ff.), the duty of fighting for the Faith or "in the way of God," by using the word *qátala*, and El Zamakhshary, commenting on ii. 186, 7, says, "Fighting in the way of God is *jihád* for the glorifying of his word and the strengthening of the Religion." And whatever may be the etymological meaning of the word *jihád*, there can be no gainsaying the fact that it is sometimes used in the Koran in the sense of warlike actions, a warfare for the sake of the Faith. And when one asks what the teaching of Mohammedanism is concerning *jihád*, the word is employed in this latter sense. In fact, when we ask the questions, What is *jihád?* and what are the duties of the Moslem with regard to *jihád?* the real point of the question is, What does the Koran mean when it teaches, and what do Moslem doctors mean when they teach that the taking up of arms on behalf of the Faith is the duty of every Moslem unless circumstances prevent him? And, further, is this war necessarily one of defence alone, or is it for the establishment and propagation of Islam?

Sheikh Ridá claims that Islam knows nothing of religious wars, and by this he means wars carried on for the propagation of the Faith, or for the establishment of certain religious principles. He admits, however, as all Mohammedans must who do not absolutely throw over the teachings of the Koran or explain them away more

or less plausibly, as does Maulavi Chirágh 'Ali, that it is the absolute duty of Moslems to fight in defence of the faith when it is attacked. With regard, then, to the question, what is *jihád?* he would say, *jihád* is the taking up of arms in defence of Islam when an attack is made on it, and *jihád* is lawful only when such an attack is made. We see, then, that the question, When is *jihád* lawful ? thus turns on the point of what constitutes an attack on Islam.

Dr. Muhammad Badr, an eager exponent of the New Islam, takes up an extreme position with regard to *jihád.* He would make the individual believer absolute judge of what constitutes an attack on Islam, and denies that an attack, however unprovoked, which has as its object only the infringement of the territorial rights of a Mohammedan power, can be regarded as an attack on Islam. He writes, " If the Sultan or Khalif call on believers to defend the Faith, the men called on are judges of the righteousness of the command, whether it is to the defence of Islam they are called, or to the help of the Sultan's special territory . . . A ' Holy War ' (*jihád*) could only be proclaimed against an enemy who had obviously determined on the extermination of Islam. The infringements of territorial rights, even to the extent of unmistakable aggressions and injuries, does not enter into the sphere of the Khalif's power." (" The Truth about Islam," p. 45). In writing thus, Dr. Badr, however much we may sympathize with his position and hope that it will ultimately be recognized as the only possible position which can be taken up by Mohammedans if they desire to be free from the imputation of fanaticism, is, we fear, far ahead of the general Mohammedan opinion at the present day. He appears to believe that because with his European education he has come to distinguish between religious and political or social questions, others of his fellow-believers do the same. He has apparently forgotten, when he penned these lines, what he acknowledges elsewhere, that " Islam was not only a religion, but a system wherein a highly complex code of laws regulated the daily life of the believers. These laws are remarkably framed to meet the eventualities of ordinary life. They

are decidedly the work of a far-sighted teacher, to say the least. Their divine inspiration is claimed " (p. 43).

If Dr. Badr's position were generally acknowledged by Mohammedans, there could be no question about the lawfulness or unlawfulness of *jihád* against Italy. Unless it could be proved that Italy intended to exterminate Islam, *jihád* would be unlawful. Few Mohammedans, however, at the present day, will agree with Dr. Badr. In the concrete case before us, Italy has attacked a Mohammedan power, and while the Italian Government has issued a proclamation stating that the religion and the religious customs and practices of the inhabitants of the country attacked will not, in any way, be interfered with, all Mohammedan writers insist that the war against Italy is *jihád*—a Holy War in defence of the Faith. Sheikh Ridá maintains, as we saw, that *jihád* is defensive —a war in defence of Islam, and so, to shew that the present war is true *jihád*, he asserts, in spite of the statement of the Italian Government referred to above, that Islam is attacked. His words are, " These Italians desire to do away with the laws of the Koran in this land, and to bring the Moslems into subjection to their own (Italian) laws, to destroy their power . . . " (El Manár, Vol. XIV., p. 928).

The only ground on which such a statement can be made with even the slightest claim to truth is, that it is impossible to distinguish between religious and social laws and customs. And from the point of view of orthodox Mohammedan belief, he is right. But he ought to acknowledge that just because this is so, *jihád* is religious war ; for a religious war does not mean simply a war for the propagation of any certain religion, but a war, for the support of which, religious motives are used and urged. It is, then, the impossibility on the part of orthodox Mohammedans to distinguish between religious and political in social questions, which makes it difficult for them to regard any war in which a Mohammedan power is engaged as other than *jihád*. In other words, any war between Moslems and non-Moslems, in which the non-Moslems are the aggressors, must inevitably become a Holy War, a *jihád*, whether it actually be proclaimed as

such or not : for anything which interferes with the social and civil institutions and customs of Islam is an attack on Islam itself, and therefore war in defence of these is *jihád*. Church and State in Islam are indissolubly one.

In the present war between Italy and Turkey, the non-Moslem subjects of the Turkish Empire, almost without exception, sympathize with Turkey, and support the Ottoman cause. Many of them are filled with indignation at the action of Italy in making war on what was considered the defenceless province of a tottering empire. But, on the part of the Moslem subjects of Turkey, while the unwarrantableness of the attack has aroused equal indignation, it is the religious feeling that Islam is attacked, which forms the main ground of their support of the Ottoman cause. They feel that not merely has their country been attacked, but that the Faith has been insulted and challenged, if not threatened, that a Moslem land has been attacked by a non-Moslem power.

We do not here enter into the academic question of whether *jihád* ought to be proclaimed by a properly constituted authority. This side of the question is purely theoretical. In the case of the present war between Italy and Turkey, the question is never asked, Has *jihád* been lawfully proclaimed or not ? Orthodox Mohammedans universally regard the war as *jihád ;* it is so described in their newspapers ; those who take part in it are *Mujahidin :* every one killed in it is a *Shahíd* and the proclamation or letter of Sidi Aḥmed El Sennusi to the inhabitants of Tripoli is not the proclamation of a *jihád*, but an appeal to those who are fighting, to realize that the war is a *jihád*, and to quit them like good and true Moslems for the glory of God and the honour of the Faith. That the war is *jihád* he takes for granted.

We must now pass to consider another point. So far we have seen that, among the more recent Moslem apologists, *jihád* is regarded as war in defence of Islam, but we have been forced to the conclusion that any war in which a non-Moslem power is the aggressor must inevitably be regarded by Moslems as involving on their part *jihád*. The point we have now to consider is, what

is the teaching of Mohammedanism as to wars of aggression. Is a war for the extension of Islamic rule also *jihád?*

In considering this point, not much light is to be got from the writings of the more recent Moslem authors, such as those we have quoted. They simply deny that it is a principle of Islam that *jihád* may include wars of aggression. By denying this, however, they do not prove anything; and, in order to get light on this part of the question before us, we must look at the Koran itself through those explanations of it which up to the present time pass as authoritative. This does not, of course, mean that these explanations are necessarily correct. Maulavi Chirágh 'Ali, for example, denies that they are correct. To quote his opinion as given in Sell's "The Faith of Islam," p. 411, "All fighting injunctions in the Koran are, in the first place, only for self-defence, and none of them has any reference to making war offensively. In the second place, they are transitory in their nature. The Mohammedan Common Law is wrong on this point where it allows unbelievers to be attacked without provocation." We do not desire here to discuss this question as to whether the Common Law is right or wrong, that is, whether orthodox Mohammedanism is a fine representation of the spirit and teaching of the Koran, or whether a better and truer representation of the conception of Mohammed and of his teachings might not have been given in a system of doctrine, developed from the point of view of Maulavi Chirágh 'Ali and such Moslems as he. These reformers of Islam may be right. The intention of Mohammed, in what he said of *jihád*, may have been misunderstood and misrepresented. But into this question we do not desire to go. For what we are considering is, what Mohammedanism is and has been —that is, what orthodox Mohammedanism teaches concerning *jihád*, founding its doctrine on a certain definite interpretation of those passages in the Koran which speak of *jihád*. Until the newer conceptions, as to what the Koran teaches as to the duty of the believer towards non-believers, have spread further and have more generally leavened the mass of Moslem belief and opinion,

it is the older and orthodox standpoint on this question which must be regarded by non-Moslems as representing Mohammedan teaching and as guiding Mohammedan action.

We may sympathize strongly with the newer ideas; we may even believe that they are such as would be approved by the founder of Islam were he to return to direct the believers in the altered circumstances in which they find themselves in these latter days; we may hope that those who advance these ideas may succeed in having them generally accepted by Mohammedans; but we repeat, it is the older and narrower orthodox conception of Mohammed's teaching alone, which we can as yet regard as representing the views and practice of Islam with regard to *jihád* on this question of aggressive war. And the words of Maulavi Chirágh 'Ali are such that we need not spend any time in trying to prove that orthodox Mohammedanism believes and teaches that, according to the Koran, it is the nature of *jihád* to be aggressive. Let us quote his words again: "The Mohammedan Common Law is wrong on this point when it allows unbelievers to be attacked without provocation."

We take then as proved, the statement that Mohammedan Common Law allows unbelievers to be attacked without provocation: and we know that this position need not surprise us, if we remember the ideas prevalent among Semitic races and the genius of Semitic religions. But, first, we must distinguish between the extension of Islamic rule and the propagation of Islamic Faith. The two are not the same, however closely they may be at times united. It is easy to see that wars might be waged for the extension of Islamic rule, which were in no sense wars for the propagation and extension of Islam as a religion, though the ulterior motive in such wars may have been the conviction that the inhabitants of lands thus coming under the influence of Islam would, in course of time, accept as their own the common or general faith of the country in which they lived.

It may thus be true that the object of *jihád*, as prescribed and enjoined in the Koran, was not the direct propagation of the Faith: but there can be little doubt

that the extension of Islamic rule was one of its main objects. With regard to Arabia itself, there is no questioning the fact that war was enjoined on the Moslems till Arabia became wholly believing. Whether the motives which lay at the back of the conquest of Arabia for Islam by force of arms, were religious or were political, the fact remains that the Arabs were given the alternative of Islam or the sword. No tribute was to be accepted from an Arab, and any Arab apostatising was to be killed off-hand. It is an easy method of apologetics to maintain now that such commands were given in special circumstances and that their force was temporary: but such is not the teaching of the earlier commentators, whose views are still regarded as authoritative by all orthodox Moslems. In fact, it was just the other way. "Let there be no compulsion in religion" preceded and was abrogated by the verse of the Sword. And the command in II. 186-7 to fight against those who fight, but not to transgress by attacking first, was, according to Zamakhshary and others, abrogated by the command, "Fight against all the idolaters," IX. 36. (See Zamakhshary *in loco*).

That *jihád* is thus enjoined in the Koran for the establishment or extension of Islamic rule is, we have said, not surprising. One is almost inclined to say that it could scarcely have been otherwise with a Semitic race. Among all Semites, the idea that war was, or could be, dissociated from religion, may be said to have been almost unthinkable. We are not maintaining that war was commanded for the propagation of the faith; but we can certainly maintain that it was for the overthrow of opposing error and the destruction of the power of the unbeliever. Thus, for instance, not merely was Jehovah the God of the hosts of heaven, but He was regarded as the God of the armies of Israel, and it was inconceivable that Israel should make war which was not a war for the overthrow of His enemies, the extension of His rule and the glory of His name.

That this was understood by Mohammed, and that in his eyes the wars of Israel were for the religion of God, may be seen from the following passage: "Hast thou

not considered the assembly of the children of Israel, after the time of Moses, when they said unto their prophet (Samuel), Set a king over us, that we may fight for the religion of God ? " II., 247. Similarly the wars of the Semitic tribes who surrounded Israel, were wars for the glory of their gods (cf., the inscription of Mesha). And the same may be held to have been true with regard to the Arabs in pre-Mohammedan times. That this conception was not cast away by Mohammed, but was only altered to suit the altered circumstances, is quite apparent. Allah is no tribal God, but the maker of heaven and earth—the one and only God : war in His name and for His glory does not, then, necessarily imply the destruction of the people of the other—the false gods : but it does imply their submission at least to His rule, though not their acceptance of His service. Allah, the ruler over all, had, in accordance with His own wise providence, not yet exerted His power and extended His dominion over all the earth ; but He was now about to do so through His prophet, Mohammed, and His religion, Islam, and one of the chief means whereby Mohammed apparently conceived Him as doing this was war. Those against whom the war was carried on were offered the alternative of coming over peaceably and accepting His religion or of taking the chances of war. It may be true that they were not compelled to accept Islam, but they were compelled, except where they succeeded in resisting by force of arms, to recognize Islam as their master and to submit to whatever laws it laid upon them.

Zeitún, W. R. W. GARDNER.
Egypt.

LANGUAGE STUDY FOR ARABIC-SPEAKING MISSIONARIES

———:o:———

It is important to realize in the beginning of this discussion that the Arabic tongue in its spoken and written forms is the religious language of one-eighth of the human race. The place of the Arabic language and the Bible in the redemption of the Arabic-speaking world corresponds very closely to the place of the Greek tongue and the Scriptures in Greek at the beginning of the Christian era. References are now and then made to the impossibility of christianizing the Arabic language because it is claimed that in genius and development it is peculiarly Moslem. This, however, is simply a popular fallacy which, like many another fallacy, fades away in the presence of indisputable facts. The Greek of Homer, Euripides, Plato, and Aristotle was in the end completely christianized by the spirit and genius of the Christian faith, and the same process is rapidly taking place in this beautiful, complex, and highly developed language. The translation of the Scriptures of the Old and New Testaments into modern Arabic is rightly regarded as one of the peerless versions, because the Arabic—also a Semitic tongue—easily reproduces every phrase and idiom of the Hebrew, and at the same time is able to express with classic lucidity and accuracy all the beautiful and luminous conceptions of the New Testament Greek.

It is also of importance to realize at the outset that the mastery of the Arabic language is one of the most difficult tasks of modern missionary enterprise, and nothing can be gained by any attempt or inclination to minimize the toilsome task. That the missionary must know the language if he desires success is unreservedly accepted by all who have had actual contact with this service. One can never really know any people without knowing their language. The spirit and genius of a people is always manifested in their native tongue, the soul of the people is enshrined in their language, and the stranger can never come into actual contact with the

Arabic-speaking races until he knows not a little but very much of their wonderful language. One of their own beautiful proverbs expressed in three simple words *Kul lisan insan* is the key to the meaning of this paragraph. Freely translated it means "every language a soul" or "every new language a new soul"; so that every Arabic-speaking missionary must somehow add to his own personality something strangely beautiful and new which he must get through the patient study of the Arabic language.

The difficulties of the language are fourfold. The pronunciation will tax the learner's patience and his nerves, and force into active and toilsome use muscles of his tongue and throat which forever lie dormant in all European languages.

The second difficulty comes with the voluminous vocabulary. We are all familiar with the reference to the ninety-nine names for God—which are really attributes—with the hundreds of words and adjectives applied to the sword and the camel, and this same exuberant richness extends into all phases of human life and thought, and over all is superimposed a marvellous raiment of figurative and poetical expressions. Every city and mountain and river and plain has one or more poetical surnames in Arabic; every flower and fruit and animal is gifted with a bewildering wealth of descriptive epithets, and the mastery of these variations and beauties of the language of even the most common people is a task that extends through years.

Then Arabic, in its abundant forms all derived from a single triliteral root, presents another bewildering maze to the beginner in the language. It is no exaggeration to say that every verb in the language has connected with it hundreds of derived forms, which branch out from the parent stem into divisions and sub-divisions like a beautiful and perfect tree, and while these derived words are all rigid in form and in meaning, the whole scheme is an intricate one and affected at every point by etymological and syntactical considerations. Only those who have toiled through the intricacies of the strong verbs, the weak verbs, the hollow

verbs, the doubly-weak and the condensed forms, can fully understand what is here referred to.

The fourth difficulty is embodied in the intricacies of the Arabic grammar. The genius of the Arabic tongue has chosen, for reasons that can never be changed, to include etymology, rhetoric, and logic in its process of dealing with its own language. This study of the Arabic grammar, even for those who claim Arabic as their mother-tongue, affords a training in nicety of expression, in accuracy of forms, which is more than a match for what English-speaking students are supposed to obtain in the study of Latin and Greek.

An important conference on Language Study representing, though not officially, six of the missionary societies working in Syria and Egypt, was held last December in Cairo.* The conference discussed the problem of pronunciation, and unanimously agreed that when possible, instruction in the fundamental principle of phonetics would be of immediate value to those planning to study the Arabic language. The ideal course, following the lines of the work done at Hamburg on applied phonetics by Professor Carl Meinhof, would give the candidate the valuable assistance of an experienced missionary and a native scholar. The earliest lessons would comprise a thorough drilling in the fundamental sounds, first as syllables, then as combinations of syllables, words and short sentences. Carefully drawn lists of the Arabic consonants in their difficult and different positions should be prepared and placed in the hands of both pupil and teacher. Absolute accuracy and fluency should be aimed at from the start. This would then be followed by reading, and the Rev. W. H. T. Gairdner was requested to draw up a handbook of method outlining a full course under this heading. In order to fix these results as quickly and as accurately as possible, the conference was unanimous that both dictation and penmanship should be given a large place during the first twelve months of the student's work upon the language.

* Minutes of this Conference can be obtained from the writer, the Rev. F. E. Hoskins, D.D., Beirut, Syria, and from the Rev. R. F. McNeile, Cairo, Egypt.

While I agree theoretically that a course in phonetics under proper conditions would be of great value in preparing the student for attacking the difficult sounds and combinations of Arabic, it is only fair to say that this method has not yet been applied, so far as I know, to Arabic, and we have no experience as yet from watching the progress of such students on the mission-field. I remember well many years ago discussing this problem of Arabic pronunciation with President William Rainey Harper in connexion with the summer school of Semitic languages which this enthusiastic teacher of Hebrew organized while he was still a professor in Yale College about the year 1888. He was considering the advisability of attempting to teach the pronunciation of Arabic in their Semitic course, which covered periods of from six weeks to three months. After carefully reviewing the difficulties he came to the conclusion that it would be a waste of time to burden the students with any attempt to master this difficult pronunciation outside of Arabic-speaking lands.

The conference at Cairo gave careful and prolonged attention to the co-ordination of the literary and colloquial languages. This problem carried us at once into the heart of the difficulties which cluster about the exuberant vocabulary, the abundant etymological forms, and the intricacies of the Arabic grammar. It also provoked the liveliest discussion, because it brought us face to face with the most important phase of the whole problem of language study. The existence of two popular fallacies gave the lead and direction to the discussion, and I think I am safe in saying that the views of most of those present were greatly modified before the discussion ended. The first fallacy is the exaggerated idea which so many foreigners hold concerning the difference between the written or literary and the colloquial or spoken language; and the second fallacy is the one revealed by a question so often asked by strangers, and even by missionaries, as to whether they should learn the written or the colloquial language first. The consensus of this conference can, I think, be fairly expressed in the statement that this glaring difference between the two forms of written and spoken Arabic

does not exist except where we should chance to make a comparison between the commonest language of the most illiterate people and the pedantic language of certain Arabic scholars or schools; secondly, that the two languages, or rather the two forms, must be studied at one and the same time, even though the first six months should be almost exclusively devoted to the etymological study of the written language; and, thirdly, that the acquisition of the corresponding colloquial forms should not be left to chance but should be definitely taught.

This discussion in turn called up another important problem, that is, the advisability or inadvisability of writing Arabic words in Roman characters. There was sharp difference of opinion on the subject, with the result that it was left practically an open question.

The conference then proceeded to discuss the matter of a syllabus, which action may be fairly designated as the first step toward the formation of a Board of Missionary Studies in Arabic. It had before it several more or less extensive syllabi of the missions represented, and proceeded to apply the principles previously enunciated, in a definite list of Arabic books. In addition to the use of the vowelled and unvowelled texts, it was suggested as good practice for the student, that he should supply the vowels of some simple unvowelled article and then compare it with the vowelled original. It was also emphatically insisted that the reading during the first twelve months should contain some book or books of Islamic origin or of definitely Islamic thought. All were agreed that the two most valuable books for young students were the Arabic Bible and the *Arabian Nights*. The suggested syllabus for the second year included translation from English into Arabic and further reading in the *Arabian Nights*, certain Islamic religious primers, and the higher books known as *Majann el-Adab* and *Kalilah wa-Dimnah*, and regular reading in newspapers and magazines. In this connexion Mr. Swan and Mr. Logan were requested to draw up a short book of *analecta* which should include selections from the most distinctive Moslem schools of theology.

In developing the syllabus for the third year of

further study, I can perhaps do nothing better than quote from the minutes :—

> The conference agreed unanimously that it is preferable for students in their third year to study carefully-selected and well-taught samples of several branches of Arabic literature and Moslem thought rather than large quantities of one or two ; also that these samples should be selected with the end in view of acquiring (*a*) a good general use of Arabic, (*b*) a vocabulary expressive of distinctive Christian ideas, and (*c*) an all-round knowledge of Islamic language and thought.
>
> In connexion therewith (*a*) more advanced *Majann el-Adab* (with poetry), newspapers, magazines, etc., were recommended ; (*b*) controversial books (which it was decidedly recommended should be postponed till after the second year) such as *Abhath el-Mujtahidin ;* (*c*) selections from the Koran, with *Tafseer*, from the *Hadith*, with *Tafseer*, and from *El-Itqan ;* also a *matn* on *Kalam* such as that of *El-Fadali* (with *Sharh*) ; and selections from the elementary literature of Sûfiism.
>
> Introduction to the literature *Fiqh* and *Falsafa* in relation to religious apologetic, should, it was felt, be reserved for the most advanced students.
>
> It was felt that the proper co-ordination and distribution of these studies, and the making of the selection mentioned, were matters that required much time and consultation, and the Cairo members of the conference were accordingly requested to draft a syllabus, indicating the quantities of each subject that may be studied in relation to the total time at disposal, and the objects for which each particular book is chosen. This draft then to be circulated among members of the conference, in order that any member who notes the omission of some essential subject may move its addition, indicating at the same time the object for which the book he recommends is chosen.

The American Mission in Syria, with an experience extending over ninety years, during which one hundred and fifty-seven regularly appointed missionaries have come into its circle and have taken up more or less thoroughly the study of the Arabic language, has reached some very definite conclusions concerning the matters discussed at the Cairo conference. We are a unit on the absolute necessity of every regular missionary knowing the written and spoken language. We plan to give every new missionary three years in which to accomplish this task. We attempt to furnish him with the best possible teacher and as full and complete an outfit of books as he can possibly make use of. The first year is to be given

absolutely to the study of the language, and Dr. Van Dyke's sage advice is still our working rule, "At least seven hours a day with teachers and the remaining seventeen hours to be spent in eating, drinking, sleeping, and dreaming Arabic." The second year may and usually does include some form of missionary work, and this is not because we do not feel that the task requires a second untrammelled year, but more largely because we have for years been lacking necessary reinforcements, so that the new missionary has been obliged to lend a hand in the actual work where we try to make that work contribute definitely to his knowledge and use of the Arabic tongue. He is placed under the friendly oversight and direction of our language committee, and is obliged to pass four examinations during the first two years of his life in Syria. Some of our recent recruits, born in this land and having learned Arabic in childhood, have been able to antedate the ordinary time of their final examinations. The course referred to includes not only enough work for the most brilliant language student for full two years, but marks out a course of reading which will satisfy the aspirations of most men for several years to come.

Our mission has reached some very definite conclusions as to the when, where, and how of this problem. We believe that no course in phonetics or oriental studies should hinder the new missionary from reaching his field as soon after he is twenty years of age as he possibly can. Experience has shown clearly that few men coming after they are twenty-seven years of age ever succeed in mastering the language. Ladies as a rule come younger and are not required to cover our whole course so rigidly. If phonetics and certain other preparatory missionary studies can be successfully crowded into the ordinary college and theological seminary course, well and good, but no fancied benefits should be allowed to keep the college and seminary graduate from reaching his field later than the age referred to above. No intending missionary should, according to our conviction, remain at home to study Arabic when he can possibly go out to the mission-field.

After he has reached the mission-field we believe that his greatest progress will be made along the lines of our experience, that is *to study Arabic through Arabic itself.* We give the candidate at least one teacher who knows nothing but Arabic, and we emphatically disapprove of his ever writing Arabic words in anything but Arabic characters. Even though the method employed on the mission-field should be far from satisfactory as viewed from the scholastic point of view of the homeland, his actual progress towards fluent and simple conversational power will be much greater than he can possibly attain under any circumstances at home. Therefore our plan of teaching Arabic through the medium of Arabic on the mission-field, is one that holds good whether the candidate has had or has not had any special preliminary training in the homeland. There are several reasons which we feel completely justify this position. In the first place, the Arabic-speaking lands of the Levant and the Mohammedan world are not to be confused with the regions in Asia and Africa, where heathen and semi-heathen dialects are the task of the missionary. The Arabic-speaking lands are, on the whole, lands of culture, and the atmosphere is a scholarly one. Syria and Egypt and Northern Africa have never lacked great scholars both native and foreign, with the result that the intellectual standard of missionary life is in every respect a high one. The missionaries and native Christian scholars have been taught and obliged to hold their own against the greatest scholars of the Mohammedan world. That they have done so is well-known to all students of life and history in this nearer Orient. The names of Nasif el-Yazijy and Butrus el-Bistani are honoured names wherever Arabic is spoken. Living scholars, such as Jurgi Zeidan in Egypt, the writer of modern histories, and Suleiman el-Bistani, now a prominent member of the Turkish Parliament, who has recently translated all Homer's poetry into modern Arabic with scholarly notes, keep the standard high, while Mr. Ibrahim Haurani easily ranks among the greatest of all Arabic scholars. The introduction of the new missionary into this literary atmosphere of the foreign field is in itself a justification of the position outlined above.

It follows that in these Arabic-speaking lands there are greater facilities for study than can ever be provided in any institution, no matter where located, in other lands. The new missionary is soon completely immersed in his task, and can easily make each waking hour contribute something to his progress. Moreover, the new missionary is at once brought into contact with the young men of the native Church who are also getting ready to preach, and his early contact with these teachers and preachers will be of more practical value than many courses of training in the schools at home or in any of the institutions of Europe. While we emphatically agree with and approve of the plan of establishing such schools as those at Hartford and Hamburg and the School of Oriental Studies in London, we claim that from a missionary point of view these schools will have a tenfold greater value to the missionary who has already done his required language study in the field and been allowed to go back in later years for the widening influence and inspiration that such institutions can contribute to his welfare and the welfare of the work he represents. These higher institutions will do their finest work, as far as missionaries are concerned, for men who have proved their possession of this gift of tongues, and who need for higher literary work instruction and help such as perhaps they cannot find except in the most cultured and exceptional of missionary fields.

Beirut. FRANKLIN E. HOSKINS.

THE NEW WOMAN IN PERSIA*

———:o:———

In nineteen hundred and five the Persian lay asleep by the wayside. It was no afternoon nap he was taking but the heavy sleep of centuries of stupid indifference. A closely woven mantle of traditions and customs was thrown over his head to keep out the light. It kept out the air too, but he only slept more soundly, all unconscious of the dogs fighting around his head or the donkeys and mules that nearly walked over his feet.

One day something happened. The Idea of constitutional government came that way, saw the sleeping Persian, seized him, shook him, stood him on his feet, faced him toward the light, and sped away. The Persian rubbed his eyes, dazed by the brightness, stretched himself and said, "Ya Allah." But he did not lie down again, the Idea had given him a too thorough shaking. Instead, he walked to the public square and made a speech. He did not know the meaning of all he said, but the words which most often came to his lips were, Constitution, Freedom, Progress, Education. When he went home he found the Idea had come into the *andarun* and the women were talking of the same great subjects, though they comprehended even less of what it all meant. From that day to this the Persian has never been the same. He does not like to lie by the wayside; he cannot for the life of him get sound asleep, and when he dozes off he dreams. It is not the purpose of this article to give the history of the constitutional movement in Persia during the last seven years, but only to state that the recent changes which have come to the women of Persia can be traced to this movement, which has had an awakening, stimulating effect on men and women alike. Parliament's doors are closed now, but were they never to be opened again, what the Idea has already accomplished in arousing the people to a new life is of great and permanent value.

* Although the New Woman is found in varying numbers in all the large cities of Persia, the writer of this article wishes to state that her observations are confined to Teheran.

When the New Woman in Persia awoke, being still a woman, she straightway thought of her appearance and made some significant changes in dress. Seen on the street, she is still enveloped from head to foot in the long, black sheet or *chuddur*, but in place of the troublesome face veil of white cloth she wears a small square of black net or woven horse-hair which conceals her features perfectly and is far more comfortable. A glance at her feet shows that she no longer scuffles along in heel-less slippers; she wears well-made shoes with as high uppers as she pleases. A few years ago women who wore shoes coming above their ankles were jeered at and threatened in the streets. The full-length European skirt is rapidly displacing the very abbreviated plaited skirt and narrow black trousers, so long the ugly, ungainly house-dress. And since the long skirt is worn, the very full street bloomers are not considered necessary. Many women who have not yet adopted skirts wear a house-veil draped around them like a skirt and caught over the left arm, a graceful and pleasing costume. It is to be regretted that many girls are abandoning the dainty white head-kerchief, so picturesque and universally becoming. But without this kerchief it is necessary to dress the hair more neatly, and for this reason many girls are wearing their hair in one braid instead of in nine or eleven tiny braids. Hair worn in one braid can be combed every day, whereas once or twice a month was considered sufficient for the old style. European fashions in dress are much sought after, and the results are sometimes painful—cotton lace on woollen dresses, and all the colours of the rainbow displayed on one gown. At first there was much talk of abandoning the veil entirely, and this is still a cherished dream of Persian women, but they have come to realize that it is not time yet for this radical step,—that, at present, to go with uncovered faces would but put them at the mercy of evil-minded men. Six or seven months ago a very progressive young woman designed an outfit to take the place of the *chuddur*, leaving the face heavily veiled. She appeared in this several times on the street, but attracted so much attention, and was annoyed by so many remarks, that she was obliged to put it away for

some future day. She told me, with considerable appreciation of the situation, that some of the people in her neighbourhood thought she was the ex-Shah in disguise!

In her home the New Woman receives you as graciously as ever, prepares less elaborate refreshments than formerly, does not force you to eat as much as in old days, and offers cigarettes instead of the water-pipe. Her guests are seated on chairs instead of the floor, and drink their tea from cups as tea-glasses have gone out of style. The numerous and tiresome company of women servants is conspicuous by its absence, and the daughters of the house are not ashamed to pass the tea and sweets with their own hands. The hostess does not say quite as often as she did a few years ago, "O *khanum*, we Persian women are nothing but savages"; yet she still speaks with sadness of her own childhood, "There were no schools for girls in our day; we had no opportunity." Or she tells how she was married at the age of ten or twelve, and how good it is that times have changed. The fact that her own daughter of fourteen or fifteen is still at school gives the mother a feeling of self-respect. If a girl is sixteen and unmarried, the mother is a little nervous about it, for their old-fashioned neighbours will talk; or, perhaps, no one will want to marry a girl so old, and not to marry at all would be monstrous misfortune. The mother speaks of her daughters with as much pride as of her sons, and is keenly interested in their progress. A few weeks ago I was congratulating a young mother on her first-born, and added, "I suppose you are sorry the baby is not a boy." To my amazement she replied, "What better service could I render my fatherland than to bring up girls, for until there are good mothers the country will make no progress." A few years ago this girl was in school, and with her best friend one day remarked, "Every time we hear of the death of an old man we are downright happy, for it means the removal of one more obstacle from the path of woman's progress. We can grow up with new ideas but the old folks cannot change."

It is in education that the New Woman has come most conspicuously to the foreground. Ten years ago the

American Mission School had half-a-dozen Moslem girls among its Armenian pupils, and there was not a native school for Persian girls in Teheran. This year the American School has enrolled more than one hundred and sixty Persian girls alone, and there are said to be seventy girls' schools in the city, with a total enrolment of five thousand. Scarcely half-a-dozen of these schools are doing good, efficient work, but what could be expected when almost none of the women in charge has ever been to school herself and they have only the most vague idea of what real education is! It is to be wondered at that the schools are accomplishing as much as they are, and the Persian women who have undertaken this great task in the face of difficulties so momentous are worthy of our deepest admiration and sympathy. Two years ago the girls' schools were very much talked about, the worst possible stories were circulated in regard to them and it required some courage on the part of the girls to attend at all. But the opposition has died down because it was useless, the girls could not be kept at home. "You may kill us if you want to," said two sisters to men who threatened them in the street, "but we are not going to stay away from school." Significant features of the change in public sentiment are the interest and pride of fathers and brothers in the progress of the girls and the growing demand for educated wives.

A few years ago arithmetic and geography were considered very advanced studies, not in the range of common education. Now they are taught in all the schools. New text-books are coming out all the time—history, physiology, ethics, nature books—most of these being arranged in the form of questions and answers. A foreign language, French or English, has always been greatly in demand. Now there is a sort of nationalistic reaction, and while foreign languages are popular, more attention is being given to Persian. The Koran is less read than formerly, text-books for the study of Arabic take its place to a large degree. As there is no public school system, the girls' schools are all managed by private individuals. No school can be opened without a permit or license from the Department of Education,

and there is a woman supervisor who visits them all and makes her report to the Minister of Education. As might be expected in an educational movement of such mushroom growth, the emphasis is laid entirely on information —what is put into the mind is the all-important thing, and "the more the better." The real meaning of education, the leading out and development of all one's powers, is unknown to the Persians. One's heart goes out to these women and girls, reaching so eagerly for higher things, so hungry for all that has been denied to Persian womanhood for centuries. These big girls who have come late to school and who work so hard "because their time is short," are the "sacrifice" for those who come after; they have but a glimpse into the golden possibilities of life, and then regretfully, rebelliously, turn away to a life hindered by many of the restrictions their mothers have known. But for their daughters, for the next generation, there is hope of a better day.

A few schools accept married girls as pupils, and it is a common thing to hear older women express the wish that they might attend. Some of these women find satisfaction in belonging to societies or women's clubs. There are various organizations of this order, concerned with the progress and prosperity of the nation. They hold meetings and make speeches and plan great things. Last year they talked of a free hospital; this year they are giving theatrical performances in some of the large gardens, on behalf of a free school.

For several years some of the most patriotic women have been trying to patronize home industries by using native products as far as possible in preference to importations, often superior to Persian goods. Last December, when the Russian ultimatum was before the government, women took a surprising part in the demonstrations. The young woman, who designed and tried to introduce a substitute for the *chuddur* and who stands in the front ranks of the liberal, enterprising women of the city, says, "Persian women have filled the page of history by their brave actions during the time of the Russian ultimatum. About a hundred women took a Persian flag and went into Parliament, saying to the men,

'If you are not going to fight with Russia, we women go to be killed that we may not see our homes ruined.' And the following days they went from tea-shop to tea-shop and broke the cups and the tea-pots. They smashed the windows of shops selling Russian goods, and compelled men to take off their Russian goloshes and to remove Russian collars in the streets. For three weeks they stopped all the tramcars. Many of them are still boycotting Russian goods." In those days of excitement women attended the mosques in great numbers, and in the sections reserved for women read addresses exhorting to patriotism and to loyalty to Persian independence. The men, listening from a distance, would send someone to borrow the addresses and read them in loud tones for the benefit of the men present!

To one familiar with the usual condition of Moslem women, the changes outlined above are of deepest significance. Moslem women are waking to the fact that there is something better for them than they have heretofore known. They stand on the threshold of a new life, and out of the dreary emptiness of the past they cry out passionately for all that the women of Christian lands have had so long. They want our dress, our education, our freedom, our happiness. And our religion? Not consciously do they want Christianity, but their need of Christ is a cry for Him. They are beginning to think for themselves and to question. Their belief in Islam is being shaken; some are becoming Bahais, more are "*be-din*" (without religion), a few are walking bravely in the Light. Among some of the more patriotic there is evident a pathetic attempt to patch up Islam, to make its contrast with Christianity less painful. Persian women are bright, lovable, responsive to friendship. They have adopted our dress, they will get our education in a measure, perhaps our freedom to a certain extent. Shall they have our Christ?

ANNIE WOODMAN STOCKING.

Teheran, Persia.

THE AHMADIYA MOVEMENT

———:o:———

THE Ahmadiya sect was founded by Mírzá Ghulam Aḥmad, chief of the village of Qádian in the Gurdaspur district, Panjab. His disciples are called by three names: Ahmadis, from the name Aḥmad, Ahmadiya being the official designation of the sect; Mirzais, from the title of their master; and Qádianis, from the name of the centre of the movement.

The family of Mírzá Ghulam Aḥmad is of Mughul descent, and came into India from Samarkand, Turkestan, in the reign of Babar, the founder of the Mughul dynasty. The father and cousin of the Mírzá Sahib were loyal to the British Government during the mutiny of 1857, and he himself professed the same attitude. The father was a Yunani physician, the son claimed to be expert in medicine, as is proved by his pamphlets on plague, "Marham-i-'Isá," etc., and the successor of the Mírzá Sahib as head of the sect is a third in the medical succession, Hakim Nur-ud-Din. The spirit of religious syncretism seems to run in the family. Mírzá Imam-ud-Din, a first cousin of the Mírzá Sahib, while remaining a Mohammedan, posed as the *guru* or religious guide of the sweeper community in the Panjab. He claimed to be a sort of successor to Lal Bag, the traditional religious guide of the sweepers, and to have the mission of teaching them morality; and to this end he prescribed the Ten Commandments with certain editorial changes. But the claims of his cousin, Mírzá Ghulam Aḥmad, were far more pretentious. He professed to have come in the "spirit and power" of Jesus Christ, and so to be "the promised Messiah"; in the spirit and power of Mohammed, and so to be the promised Aḥmad; and in the spirit and power of Krishna, and so to be the promised future incarnation expected by the Hindus. Thus in one of his last conspicuous utterances the Mírzá Ghulam Aḥmad said: "My advent in this age is not meant for the reformation of the Mohammedans only, but Almighty

God has willed to bring about through me a regeneration of three great nations, viz. : Hindus, Mohammedans and Christians. As for the last two I am the promised Messiah, so for the first I have been sent as an Avatar." (*Review of Religions*, November, 1904, p. 410). Thus the claim is made to a universal mission.

The Mírzá of Qádian claimed that the promised Mahdi and the promised Messiah expected by Mohammedans are not two persons but one, and that he was that person. In opposition to the orthodox doctrine of a bloody Mahdi and the correlative doctrine of a bloody *jihád*, the Mírzá Qádiani declared that " the traditions speaking of such a person (as the bloody Mahdi) are all of them forged " ; that the true Mahdi (the Guided One) is to be a man of peace, not a man of blood ; and that he, the Mírzá of Qádian, is at once the promised Mahdi and the promised Messiah, as it were a " Mahdi-Messiah." The fusion of the two conceptions of the Mahdi and of the Messiah requires that the Mahdi be clothed upon with the peaceful character of the Messiah, and this is the theory which underlies the Mírzá Qádiani's polemic against the doctrine of a bloody Mahdi and a bloody *jihád*.

But the supreme claim of the Mírzá of Qádian is that he is the promised Messiah. As such he signed himself in his numerous writings. What did he mean by this claim ? He did not mean that he was the very person of Jesus Christ re-incarnated in India. On the contrary his conception was that, just as according to the interpretation of Jesus, John the Baptist was the Elijah which was to come (Matthew xi. 14), because he came " in the spirit and power of Elijah " (Luke i. 17), so he, the Mírzá, is the Messiah which is to come, because he is come in the " spirit and power " of Christ. But note the logical consequences of this claim. If the Mírzá Qádiani is the personal Messiah, then his appearance is the fulfilment of all the Bible promises which speak of Christ's second coming ; no literal coming again of the " same " Jesus of Nazareth is to be expected ; and the expectation of a literal second coming of Christ on the part of Christ is based on misinterpretation.

As clearing the way for the doctrine of his own

Messiahship, the Mírzá Qádiani held that Jesus Christ did not die on the Cross, but, on the contrary, that He came to India in order to preach to the descendants of the ten lost tribes in Afghanistan and Kashmir, and died a natural death in Kashmir, where His tomb exists unto this day. His grounds for the first conclusion, viz. that Jesus did not die on the Cross, are as follows: (1) Jesus remained on the Cross only for a few hours and His legs were not broken. Hence the probability is that when He was taken down from the Cross He was not really dead, but only unconscious through loss of blood. This conclusion is confirmed by the post-resurrection appearances of Jesus to His disciples, which were those of the body of a living man and not of a disembodied spirit, since He ate and drank with His disciples and allowed them to touch Him. A revival of the "swoon theory" of the resurrection.

(2) The recovery of Jesus from His wounds took place through the Marham-i-'Ísá or "ointment of Jesus," which, according to the Mírzá of Qádian, is mentioned in over a thousand books on medicine. The disciples of Jesus applied this wonderful ointment to His wounds with such success that within the space of forty days He was entirely healed and ready for foreign travel. The "fraud theory" of the resurrection.

(3) Jesus' interpretation of the "sign of Jonah the prophet" is regarded as a confirmation of the same view. Jesus said: "As Jonah was three days and three nights in the belly of the fish; so shall the Son of Man be three days and three nights in the heart of the earth" (Matthew xii. 40). But, said the prophet of Qádian, Jonah entered the belly of the fish alive, remained there alive, and came out alive. So must Jesus have entered the tomb alive, remained there alive, and come out alive, in order to make the analogy complete.

(4) The spiritual death of Christianity is alleged in support of the same thesis, namely, that Jesus did not die on the Cross, *and so did not rise from the dead.*

The Mírzá's proofs for the second part of his thesis, viz.: that Jesus, on escaping alive from the Cross, came to India and died in Kashmir, may be summarized as

follows: (1) The account in Nicolas Notovitch's *Unknown Life of Christ* indicates that Jesus visited India. In harmony with this, the true meaning of the ascension of Jesus is declared to be His separation from His disciples in order to visit Afghanistan and Kashmir. But why should Jesus visit these regions rather than any other part of the world? The answer is furnished by the Mírzá's theory that the people of Afghanistan and Kashmir are descendants of the ten lost tribes.

(2) As furnishing a kind of *a priori* proof that Jesus would naturally go in search of the ten lost tribes, the Mírzá Ghulam Aḥmad cites the following words of Jesus: "The Son of Man came to seek and to save that which was lost" (Luke xix. 10); "And other sheep I have which are not of this fold . . . they shall hear My voice" (John x. 16).

(3) The crowning proof that Jesus visited Kashmir is found in the existence of a tomb in Srinagar, Kashmir, which the Qádiani people stoutly affirm to be the very tomb of Jesus Christ. It is the tomb of a certain *Yus Asaf*, and is situated in Khan Yar Street, Srinagar. It is asserted that the keepers of this tomb regard it as the tomb of a prince-prophet. But Mohammed was the last of the prophets. Therefore it must have been before his time. Whose tomb could it be but that of Jesus? Besides, the first part of the name Yus Asaf is clearly a corruption of Yasu (!) or Jesus, and Asaf (from the Hebrew *asaf*, to gather) means gatherer. Hence, according to the Qádiani interpretation, Yus Asaf means Jesus the Gatherer of the lost sheep (*i.e.*, the ten lost tribes) of the House of Israel.

The conclusion, then, is that "Christ died like ordinary mortals," and the consequences which the Mírzá Sahib draws are as follows: Negatively: (*a*) the overthrow of the doctrine of Christ's sacrificial death, resurrection, ascension, and second coming, as accepted by Christians; and (*b*) the overthrow of the belief that Christ was "taken up" to God and will come again to the help of the Mahdi, as accepted by Mohammedans. Positively: the leaving open of the way for the coming of one who will come in "the spirit and power" of Christ, yea, who

has already come in the person of the Mughul Messiah, Ghulam Aḥmad of Qádian.

The negative work has thus been done, and the ground has been cleared for the constructive part of the Qádiani proof. This is developed chiefly along the line of parallelism or correspondence. (1) Correspondence between the first Adam and the second Adam. At the close of the sixth day God created the first Adam. But one day is with the Lord as a thousand years. Therefore at the close of the sixth millennium or the beginning of the seventh, the second Adam is to appear. But we are now at the beginning of the seventh millennium, if we reckon according to the lunar year; and the time is fulfilled for the second Adam to be manifested. Where will he appear? In the east and not in the west, for from Genesis ii. 8 we learn that God had put the first Adam in a garden eastward. Hence the Mírzá Ghulam Aḥmad is demonstrated to be the second Adam, since both the time and place of his appearing are in strictest correspondence with the time and place of the appearing of the first Adam.

(2) Correspondence between the Children of Israel and the Children of Ishmael. These two tribes are of fundamental importance in divine revelation. The great prophets of the former were Moses and Christ. Christ was the final prophet of the Jews. The Jews' rejection of Christ involved their own rejection and the loss of their nationality. Then came the turn of Ishmael. According to Deuteronomy xviii. 18, a prophet was raised up "like unto" Moses from among the "brethren" of the Israelites in the person of the great law-giver Mohammed. Mohammed, therefore, was the Ishmaelitish prophet, as it were, the Moses of Islam. But Moses and Christ were separated by an interval of twelve or fourteen centuries. Hence, in order to preserve the parallelism, another prophet must rise twelve or fourteen centuries after Mohammed, to be, as it were, the Christ of Islam. Who can this be but Ghulam Aḥmad of Qádian?

(3) Correspondence between Jesus of Nazareth and Aḥmad of Qádian. (*a*) As regards the times marked by the advent of each: both advents are followed by a

millennium—the advent of Jesus of Nazareth by the negative millennium of the devil's imprisonment (cf. Rev. xx.), and the advent of Aḥmad of Qádian by the positive millennium of the Kingdom of God. (*b*) As regards political circumstances: just as the Jewish Messiah appeared in Palestine when it was subject to the Roman Government, so the Mughul Messiah has appeared in India while it is subject to the British Government. (*c*) As regards moral and religious conditions: the Mírzá Sahib draws a rather impressive parallel between the moral and religious needs which nineteen hundred years ago required the presence of Jesus Christ, and the same needs to-day both in Islam and in Christianity, which, with equal insistence, call for the promised Messiah. Morally the times are out of joint. The special sins of Christendom are drunkenness, prostitution and gambling; those of Islam, the *ghazi* spirit, immorality, lack of love. Religiously, the condition of things is no better. Islam is cursed with the doctrines of *jihád*, a bloody Mahdi, and tomb worship; Christianity, with such false views as the deification of Jesus Christ, belief in His atoning death and in His literal second coming. Such evils "call for a reformer," to rebuke the immoralities of the age and to arbitrate between the different religions. (*d*) As regards mission: the Mírzá Qádiani claimed to be, like Jesus Christ, a divinely-appointed mediator between God and man, and so a true intercessor with God for man. To sum up, the Mírzá Sahib claimed to be the spiritual leader of his age, the mediator between God and man, the promised Mahdi or spiritual warrior of God, the *Hakam*, or divinely-sent arbitrator, the second Adam, the true Aḥmad or spiritual manifestation of the prophet Mohammed, the promised Messiah, and metaphorically a manifestation of deity. (*e*) As regards credentials: Aḥmad of Qádian claimed to be like Jesus of Nazareth as regards the "signs" which accompanied his mission. These signs are both natural and supernatural, and consist of miracles, fulfilled predictions, answers to prayer, eloquence in the Arabic tongue, growth in the number of disciples, good effect of the doctrine, etc.

Such, then, are the proofs, both negative and positive,

by which Aḥmad of Qádian sought to demonstrate his claim to be the promised Messiah. By claiming to be at once the promised Mahdi, the promised Avatar, and the promised Messiah, Mírzá Ghulam Aḥmad sought to focus upon himself the Messianic expectations of Hindus, Mohammedans and Christians alike. It was a bold bid for the spiritual sovereignty of the world.

According to the census of 1901, the Panjab reported 1113 followers of the Mírzá Sahib, and the United Provinces reported 931. The Bombay Presidency returned roughly "over 10,000."* In the year 1904 the Mírzá claimed "more than 200,000 followers."† For 1911 the Panjab has returned 18,695 members of the Ahmadiya. Statistics for the rest of India are not available as yet; but the growth in the Panjab as compared with 1901 has been remarkable. On the basis of such facts as are available, probably 50,000 is a liberal estimate of the present strength of the Ahmadiya. Mírzá Ghulam Aḥmad, the founder and first head, died in 1908. He was in many respects an impressive religious personality. His successor, Hakim Nur-ud-Din, is a common-place character. Under these circumstances it is very doubtful whether the Ahmadiya will continue to prosper.

Many of the members of the Ahmadiya are well-to-do people, and a fair number are graduates of universities. The membership of the sect is recruited almost entirely from the ranks of Islam. It may be regarded as a disintegrating movement within the bounds of Mohammedan orthodoxy. As a force making for progress, the Ahmadiya cannot be compared with the Aligarh School. If the Ahmadiya should break up, it will be a question whether it will be re-absorbed into orthodox Islam, or whether its members will take refuge in the rationalism of the Aligarh School, or find their true "promised Messiah" in the Christ of Christianity.

Lahore. H. D. Griswold.

* Manifestly inaccurate.

† Clearly an exaggeration.

THE DHIKR

——:o:——

"The gravest duty is the remembrance of God."—Koran, Surah xxix. 44.

"Is more efficacious in forbidding evil conduct than is prayer."—Taj-el-Aroos.

It is with great diffidence that I attempt to write anything upon this subject. I can make no claim to having made adequate research into it, nor do I think I can bring forward any information that has not already been observed by expert students of Islam. My apology for dealing with the subject at all is, that by so doing I hope to provoke the average evangelistic missionary amongst Moslems to pay more attention to this aspect of Islam than perhaps he has done hitherto. His tendency, led thereto by Europeanized natives, is to condemn it offhand as a gross superstitious custom, probably a relic of heathen barbarism. After some years of life in an entirely Mohammedan provincial town in Egypt, I came to the conclusion that by understanding the aims and objects that lie behind the *dhikr*, the evangelistic missionary may find a way to the Moslem heart infinitely more readily than by a knowledge of scholastic and dogmatic Islam. This conviction has grown with the years; and I now feel that, taken as a whole, missionaries have been working at the wrong end of the problem. Let a Moslem Fiki speak:—

Q. Why did you, an Azhar student, trained in Moslem jurisprudence, join a dervish sect?

A. Because the Shari'ah is only a matter of formal duties and head knowledge, whereas in the teaching of the Sûfis there is something to satisfy the heart.

The word *dhikr*, as already indicated in the title, means remembrance; religiously it means the magnifying, celebration, lauding or praising of God; the assertion of His unity. It is the principal act of worship of the

dervish orders, or Sûfis. The *dhikr* has an infinite variety of expression. It may take the violent forms of the howling or dancing dervishes so well known to tourists, or it may take at the other extreme the silent form of some branches of the Khilawatiyah, who correspond to the Trappists of Roman Catholicism. In fact, they run through the whole gamut of variations known to us between the extreme Ranter and the extreme Quietist, and at both ends the extremes are more extreme than anything to which Christianity has ever given birth. Good descriptions of common forms of *dhikr* in Egypt will be found in Lane's "Modern Egyptians." A particular form, combining the violently vocal and physical with Quietism, will be found in "Blessed be Egypt," January, 1912, being a reprint from the "Egyptian Gazette." This description is by an educated Syrian. Note well his question, Is this the secret of the power of Islam? To understand the underlying principles of the *dhikr*, one should read Vaughan's "Hours with the Mystics."

So much has been written about Persian Sûfism that the average reader always associates with the term "Sûfi" that esoteric mysticism known so well by the writings of Omar Khayyam; and it comes as a surprise to many to find out that orthodox Islam has also its Sûfism with the same terminology as the Persian form, but which, nominally at least, is most carefully kept within the bounds of orthodoxy.

After an experience of nearly thirteen years of close contact with Egyptian Moslems, I have no hesitation in saying that, as to the bulk of the population of Egypt, their real religion is Sûfism, as represented by the *dhikr*. They know practically nothing of the philosophic Mysticism of their books, but through tradition they know something of the spiritual achievements of their saints; and in the *dhikr* they attempt to realize the ultimate experience of the Sûfi saint by a physically induced ecstasy, ignoring the fact that these saints only reached their experiences by a long and painful road.

Tawheed, according to scholastic Islam, is the belief in the Unity of God, but Tawheed to the Sûfi means union

with God ; the first essential of faith in the one case, the ultimate goal of faith in the other. The methods of the *dhikr*, then, are all to this end, and are a combination of the mental and the physical. The outstanding feature of most *dhikrs* is the constant repetition of the name of God combined with those attributes which bring His reality and imminence most intensely to the mind ; such, for example, as an intensely solemn repetition of " God ! He is living ! " whilst the worshippers prostrate themselves to the very ground. The real business of most *dhikrs* generally begins thus with intense solemnity, previous to this there are always some formal exercises of praise to the Prophet and God, taken from regular devotional books, but it is at this solemn beginning that the real endeavour to produce psychical effects begins. Gradually, with the growing impression on the mind, there is growing excitement, finding its outlet in increasingly violent bodily movements, which in their turn react on the mental stimulation until there is such an orgy of excitement that only those who have strong nerves can bear to be onlookers, and some of the *dhakirs* fall to the ground in fits. It is in this state of ecstasy that the *dhakir* swallows fire or lacerates himself ; submits to violent beating, or partially devours serpents, etc. Many of the more ghastly of these deeds are now prohibited in Egypt. But to those who see a *dhikr* to the end, even in these enlightened days, there is no difficulty in believing that the devotees that practise them are immune from pain, the ecstasy reached is so intense.

Most of the methods used to produce this ecstasy are traced back by tradition to the founder of the sect ; for example, the whirling or dancing dervishes trace their action back to 'Abu Bakr, who, it is said, on hearing some remark of the prophet, was so filled with joy that he performed a sort of pirouette. Many of the sects repeat cabalistically those curious unexplained letters that are at the beginning of some of the Surahs in the Koran ; *e.g.*, the Rifa'iyah use the letters H. M. (Ha, Mim), probably on account of this tradition : " Aḥmad-el-Rifá'í used to say that the servant of God did not attain to purity of heart until he was free of malice, whether it

be to enemy or friend or any other of God's creatures. In that state the wild animals will make friends with thee in their coverts, the birds in their nests, and they will not flee from thee, and thou shalt know the secret of H. M." Incidentally, this explains, too, the use of serpents and scorpions in their *dhikrs*.

The Dessuki dervishes use a strange combination of Koranic words, which seem to have for their object that quick expulsion of breath that has been recognized amongst mystics of all ages and all religions as a method of producing ecstasy. These words produce that peculiar deep-toned barking so often heard in Egyptian *dhikrs*. Let me transliterate the words as we in English transliterate a dog's bark, and if we remember it to be a mastiff's bark that is exactly the sound produced.

"Nawow . . . fa-awow 'ammâ nawow,
Thumma lawow 'ammâ nawow,
Fa 'amow wa sammow 'ammâ nawow.

They purposed and then shrank from what they purposed;
Again, they swerved from what they purposed;
And then they became blind and deaf to what they purposed."

Such facts as these, however, are more for the curious than for the man who desires to win the Moslem's heart. What will be of much more interest to such an one will be the organization of these sects. It is often publicly stated that there is nothing equivalent to our clergy in Islam. But what do we find in the dervish sects? The murid, or he who wishes to walk the road that leads to union with God, puts himself under the tuition of a sheikh or *'Am*. Over these in specified districts is a Khalifah, who in his turn is responsible to the Sheikh-el-Sagadah, the hereditary head of the sect, whose residence is generally in Cairo. The Sheikh-el-Bakri is recognized as the head over all the sects. This practically divides the whole country up into a parochial system. That this hereditary principle leads to some incompetence in these leading sheikhs is evident from a description of the Sheikh-el-Saadat and the Sheikh-el-Bakri in Lord Cromer's "Modern Egypt." With regard to the latter, after having described a visit to his predecessor, he says:

"When he died, his brother, a much younger man, succeeded him. It soon appeared that a new Sheikh-el-Bakri had arisen. When the spiritual head of a variety of Moslem sects boasted of his acquaintance with Lord Salisbury and Mr. Gladstone, when he quoted Jean Jacques Rousseau to me on the Rights of Man, in excellent French, when he indulged in platitudes on the blessings of parliamentary government, and when he asked me to lend him a few books which might enable him to understand the 'philosophy of the French Revolution,' then I asked myself whether I was in a dream. Was this fin-de-siècle sheikh, this curious compound of Mecca and the Paris Boulevards, the latest development of Islamism? I should add that the combination produced no results of any importance. The new sheikh soon sank into political insignificance."

At the end of a Bayyumi devotional book, I discovered the following directions, which are interesting as a revelation of this ecclesiastical system: "The Prophet of God has said that he who belittles his sheikh, his tongue will be enfeebled and he will come to poverty, and in one version of the tradition it says he will die a non-Moslem. Therefore three things are necessary to the *'Am*, and three things are necessary to the murid. Now the three things that are necessary to the *'Am* are, firstly, the causing to enter into the beginning (of the Sûfi road to God); secondly, the causing to obtain the goal; thirdly, guarding and shepherding the flock. But the three things that are essential to the murid with regard to his sheikh are, firstly, obedience to his orders; secondly, the keeping of his secret; thirdly, the magnifying of his estate."

Let us look for a moment at what are the duties of the *'Am* ideally. Firstly, to see that his disciple enters into the road, thus he must see that he has a sincere desire for union with God, that he renounces all the greater sins, and that he entirely submits himself to him for spiritual guidance. The murid is expected to pay dues to his sheikh, which are generally paid in food-stuffs. Secondly, he should teach him that only by purity of heart can he advance in the knowledge of God; how to avoid the deception of self or of evil spirits with regard to divine

guidance; how to discern and get rid of the love of the world, love of pleasure, fleshly lusts, envy, anger, enmity, meanness, obsequiousness to the rich and powerful, contempt of the poor, hypocrisy, pride, vanity; how to repent and progress in repentance; the benefits of getting alone with God; the recognition of what is due to God; how to recognize the different steps of advance in the way to God; *e.g.*, abstinence from sin, exclusion of all wordly desires from the heart, disinterested love to God, illumination, union.

But, alas! the *'Am* is almost always the most ignorant of men; the drop from the ideal to the real is as from the stars to earth. It is often said that the *'Am* cares for none of these things, and is only concerned about receiving his pound of coffee, or whatever it may be, in the way of dues. But surely it is here that the missionary, who has been truly born again of the Spirit and is walking in newness of life, is able to give help. The poor *'Am* is but a blind leader of the blind; but he who has proved the truth of Christ's great assertion, "I am the Way," is the man who can confidently guide into that Way if he but take the pains to descend to the level of the man he wishes to guide, as Christ descended to his level; if he but take the pains to understand the man's aspirations, the aspirations that have led him to turn away from the cold formalism of the Shari'ah and seek for some soul-satisfying knowledge of God.

There is one most important lesson which should be learnt from the *dhikr*, and with this I will close. We ought to learn not to despise the use of emotional methods. The average Sûfi of Egypt is a man of the most marvellous ignorance. The great Sûfi classics of orthodox Islam are unknown to him; he could not comprehend them if he could read them, or if they were read to him, but the emotional services of the *dhikr* stir his inmost being and give him a real aspiration after God. It seems that the mind is too darkened to be a channel through which the heart can be reached, but the emotions are, perhaps, more alive in these people than in the product of twentieth century civilization. Once reach the heart through the only open channel,—the emotions,—the mind will be

enlightened and will control the emotions so that they run not riot. In upper Egypt some years ago, a small band of missionaries came from an extreme Methodist connexion in North America. They ignored mission comity, and settled in some of the worst quarters in small towns. In a comparatively short time, they had a considerable following of the lowest and often criminal classes amongst the Coptic Christians, and some towns were transformed. The missionaries themselves were extremely emotional, laughing, shouting and even jumping in prayer, but as, in addition to this, amongst their theories they believed that they must in no way restrain the Spirit of God, their meetings became a blaze of excitement, with a very close resemblance to the *dhikr*. Fortunately, along with this they gave sound and clear teaching with regard to the new birth and practical holiness, and they themselves led beautiful lives of self-sacrifice and devotion. What happened then? A youth, sunken in sin and ignorance to a degree, would chance into one of their meetings, attracted by the noise and excitement. There he would see some of his former boon companions with exuberant joy written over every line of their features, and he would hear them testify to the wonderful change the Lord Jesus had produced in their hearts. They would not have grasped the preaching; but this joy and this testimony, which they knew was true, was something they could understand, and that set them longing for the same experience. Before long the change would come for them; and judging from those whom I have met personally, the change was a very real and radical one, and in an incredibly short time had its effects on the mind, and they became sober, steadfast and splendid examples of true conversion to Christ. Now, one holds no brief for such methods, but to me they point the lesson of the *dhikr*,—that the emotions are a door to the heart, which we materially trained Westerns are apt to ignore. The way is certainly beset with dangers; but one may say that if we strive to understand the real heart religion of the people, and to approach them in the love of God, the Holy Ghost will find a way to their hearts.

Ezbet-el-Zeitoun. GEORGE SWAN.

THE RELIGIOUS AND CIVILIZING INFLUENCE OF ISLAM UPON THE BACKWARD RACES.*

——:o:——

THE rapid expansion of Islam among the backward races of East, Central and West Africa, is, unfortunately, a fact which can no longer be denied. Already similar peoples in other parts of the world are practically islamized, especially in the Dutch East Indies, in Java, the coast districts of Borneo, almost half Celebes, and more particularly Sumatra, with the exception of the Batak country. Islam has been established in these regions for centuries, in Java since the fifteenth century and in Sumatra since the fourteenth century. We are, therefore, well able to determine the effect of the islamizing process upon their inhabitants; we can compare their condition with that of the unaffected remnant of the heathen population; and we can also set the results of the islamizing process over against those of christianization, for within these islands we find living side by side heathen, Mohammedans and Christians, belonging to one and the same people.

This presents peculiar advantages. We are constantly assured that not religion but racial characteristics act as the preventive or progressive factor in the advance of civilization, and determine the special development of a people from the moral and religious standpoint. We would be the last to dispute the fact that inherent racial characteristics do persist after a people has been converted to Christianity. No new religion, be it Islam or Christianity, can completely obliterate national tendencies. Nor has Christianity the least desire to do so; it only seeks to do away with racial depravity and to promote the development of the good qualities peculiar to each several people. Islam's supreme desire, of course, is to reduce everything to the same dead level,— *i.e.*, to arabicize every nation. As a matter of fact it has nowhere succeeded in doing this, and it would be easy to-

* Translated from the German by Miss E. I. M. Boyd, M.A.

prove in this connexion how ill-adapted Islam is to be an educative factor in the progress of religion or civilization. For the education of a people must never aim at destroying national characteristics; it must rather set itself to develop those natural endowments with which God has equipped, even the primitive races, each in its own measure.

Among the many opinions current nowadays as to the significance of the islamizing process for an uncivilized people from the standpoint of national development, we may distinguish two contradictory misconceptions.

On the one hand, we find an altogether erroneous idea as to the influence which Islam does exercise upon such a people. We are told that at all events at present Islam is simply a light, tattered garment, glistening in its whiteness no doubt, but one which the native has donned in his vanity without properly understanding how to wear it, and through the rents and holes of which his old heathenism still continues to shine. The heathen, we are told, cannot in the least understand Islam; he cannot even read the Koran, much less assimilate Mohammedan theological doctrine. Whether for good or ill, there can be no question of Moslem dogma having a transforming influence upon him. The sometime heathen's practice of even the most elementary religious duties is everywhere observed to be utterly perfunctory. He performs his ceremonial ablutions, his so-called prayer, even his fasting as fancy takes him, and not at all in the Moslem spirit; besides, the Mohammedan is just as superstitious as the heathen.

This point of view rests, however, upon certain entirely false ideas as to what Moslem life really consists in. One has but to question the man in the street in Turkey, Asia Minor or North Africa, the Indian coolie or the Chinese rice farmer, as to their knowledge of the Koran, to find that it is impossible to understand the Koran for, linguistic reasons, without some measure of higher learning. Translations and modern versions of its contents are forbidden. The common people learn out of catechisms. The teachers practically confine their

instructions to ceremonial injunctions. The common people are shut out from any understanding of scholastic Mohammedan theology. The complete performance of the appointed rites runs everywhere aground owing to the plethora of precepts and the practical impossibility of keeping them under modern conditions. How futile are efforts such as that of introducing prayer carriages on the Hedjaz railway, which, when it is completed, will carry pilgrims from Damascus to Mecca, railway carriages in which the Moslem shall be able to perform worship at the appointed hours for prayer, a map of the Holy City being hung up in the carriage to show him the right direction to turn all his devotions. Nevertheless, the power of the Moslem religious life of all these peoples remains unbroken. The recent revival of the old Turkish party, in spite of the new régime, is the best proof of the fact.

The other point of view comes to the opposite conclusion, that too high an estimate cannot be put upon the social, and religious progress which is made by primitive peoples in accepting Islam. We are told that Islam abolishes abominable heathen atrocities, terrible fetish worship vanishes and trade begins to flourish,—*e.g.*, among the Swaheli and Hausa peoples. A small, but for that very reason adequate degree of culture is also said to have been bestowed by Islam upon peoples at this stage of civilization ; it has given many of them a written language. The religious discipline of Moslem law is said to have an educative influence upon these savage races and to promote their political development.

The Swahelis are the traders of East Africa, as the Hausa are of the west. The Arabs have opened up Africa. They have often served as guides to European explorers. In the Sudan the Fulla have formed famous political combinations. The Malays have given the East Indian Archipelago its uniform *lingua franca*.

We are told that the Moslem laws about purification and clothing have made for civilization. The Mohammedans' prohibition upon alcohol actually raises them above the Christian nations with their trade in gin. The simplicity of the Moslem creed and its unpretentious code

of morality makes this religion peculiarly acceptable to primitive races. Even granted that Christianity does stand higher from the social and religious standpoint, Islam, at least for the moment, is surely a valuable ally which we should call to our aid in our task of civilization. To set devout minds at rest, Islam's monotheism is further adduced as an excellent transition stage to ultimate instruction in Christian doctrine; so that neither the missionary, the colonial statesman, nor those interested in the progress of civilization, need fear a Moslem peril. Our colonial policy, we are told, should aim at winning the confidence of influential Moslems by carefully sparing Moslem feelings.

Obviously these two opinions are of the utmost importance in any practical measures which may be taken on behalf of primitive peoples. If they are correct, then the fears abroad in missionary and colonial circles regarding the growing force of the Mohammedan movement are groundless.

In order to arrive at a right conclusion upon the matter, we might turn to the history of Islam; the actual propinquity, however, of primitive heathen and Mohammedans at the present day, makes it possible for us to observe here and now the social and religious significance of Islam.

We realize, we know quite well, how great is the demand we are making upon a religious system when we expect it to exercise a really educative influence from the religious and social standpoint upon these depressed races. Those of us who have been ourselves engaged in the work fully appreciate its problems. Both in individual cases and in our labour on behalf of the whole body of the people, our educative efforts have only too often come to grief. To raise the native morally and religiously is, without question, one of the greatest problems of the present age. Missions and the various colonial governments are alike concerned with it. If we were convinced that Islam was acting even the part of a forerunner in this connexion, we should have no more hesitation in welcoming its aid than in welcoming every right-minded colonial government and all humane and

morally upright white merchants and planters as valuable fellow-workers with us in the task of raising the natives; but we do not find any impulse or incentive to social betterment, much less religious progress, in Islam; it proves everywhere a repressive, disturbing element.

The objection may, however, be raised that Islam has never claimed any capacity for raising the peoples that have come under its sway; for Islam has neither the desire to further the progress of civilization nor any intention of promoting the cause of religion; it simply wishes to force various peoples to become Mohammedan. Once the heathen have accepted Islam, however superficially, the Mohammedan propagandist's goal is reached; what happens afterwards is no concern of his or his colleagues.

As a matter of fact, however, conversion to Islam means a profound change in the inner life of the native, slight as his comprehension of his new faith may be. Just as in East Africa the *shensi*,—*i.e.*, bush negro, is on an equal footing with the respected Swaheli by virtue of his having become a Moslem, and makes a leap forward socially, so also the despised heathen Batak in Sumatra, once he turns Mohammedan,—*i.e.*,—Malay, becomes a respectable coast dweller. Here and there the downtrodden heathen becomes the proud self-satisfied Moslem. If as such he refuses to salute his European acquaintance, it is not only preposterous incivility, but he has really become a new man.

It is a mark of his outward transformation. When a Mohammedan Batak begins to wear a red or white fez and Malay trousers, it is an eloquent expression of the fact that henceforward he belongs to another people with other customs, and above all another disposition.

An anti-Christian and anti-European consciousness has suddenly awakened within him. The coloured race is naturally endowed with a good conceit of itself. With what regal dignity a chief will receive us in his miserable but well-fortified village. This inherent pride is wounded as he gradually realizes his ignorance when brought into regular intercourse with educated Europeans; but how he reasserts himself on becoming a Moslem. The ac-

cursed, filthy heathen thereby becomes the favoured of Allah with a right to the bliss of Paradise. He becomes a subject of the Sultan of Constantinople, who has as his vassal not only the Emperor William, with his leasehold land in East Africa, but also the Queen of Holland, with her possessions in the Dutch East Indies. He is incorporated in a universal people, destined one day, if only on the eve of the Last Judgment, to rule the world. He may not be able to read and write like the Europeans, but that does not matter; some day he will revel in power and learning in Paradise, while the highly-esteemed European seethes in hell stupid and ignorant.

This pride swells to blind fanaticism. This is a further retrograde step for the heathen, for heathenism has no fanatics. Religion with the heathen is a tribal concern. Other nations, other customs, and, therefore, as a matter of course, another religion. The Mohammedan is quite different. Islam tolerates no other religions. God demands their suppression; unfortunately the conditions of the age forbid Holy War against unbelievers; it is coming, however; one must arm oneself betimes. That is the sorcerer's business; they go up and down the country undertaking to make young men invulnerable, to endow the chiefs' fighting men with power to cross the ocean; they know the magic circle which no bullet can penetrate and the charms by which the bullets of European "Satan weapons" may be turned to water; gaping wounds close at their word and the dead come to life again. So it will be in the last great conflict between the Christian unbelievers and dogs of heathen and the Mohammedans. No wonder that the naturally easy-going heathen becomes a fanatic in such a school. Fanaticism, however, makes him unreceptive to any religious or civilizing influence on the part of the hated Christians, and his fanaticism daily receives fresh fuel. Once the Mohammedan knows how to perform his ablutions and the sacred rites with the appointed formulæ, he becomes possessed by the feeling, "*I* alone am clean among the unclean!" When he prostrates himself at prayer five times a day, he touches the dust with his forehead and murmurs, "Allah is

great," and he has a vivid sense that he alone is a believer among all the unbelievers. Fanaticism is naturally what the Mohammedan convert acquires first, because it needs no scholarship. Whereas he may be lacking in knowledge, he can easily equal the Mecca pilgrims in the art of rating and cursing the unbeliever. Although, unfortunately, he may not be able to wield weapons against the all-powerful whites, he can mock and despise them in his heart. And all this is rendering service to God. Whatever religious zeal the heathen did possess bursts into a flame of glowing fanaticism.

Thus the very central doctrine of Islam of the One God and the glorious hereafter begets in the heathen an unhealthy, overweening self-conceit, which is utterly detrimental to his conversion to Christianity and all further progress.

The newly-made convert grows proud and self-satisfied. His is the universal religion ; he has become a world citizen. The growing desire for education and the awakening sense of need, which act as important forerunners of the native's ultimate acceptance of the Gospel and progress in civilization, are nipped in the bud. There may be a certain craving after education among the Mohammedans of Java and Sumatra at the present time. The other day a conference of educated Javanese, " the Budi Utomo," actually included elementary education on its programme. This, however, is indirectly the fruit of our mission schools and the educational policy of the Dutch Government. Javanese " Young Moslem,"—*i.e.* freethinking circles, are behind this movement.

It is also true that Islam carries on a certain kind of religious instruction. Every village priest endeavours to gather a group of young men about him. They learn certain Arabic formulæ to use at worship, the so-called prayers, and above all the profession of belief. In the more important localities they also learn to read Arabic and to deliver sermons on the Koran according to certain prescribed rules. They learn mechanically a few theological principles from Malay catechisms, often mere Arabic words without the slightest explanation. Obviously, however, the effect of this Mohammedan in-

struction is stupifying rather than enlightening. Arabic characters are mechanically strung together into words. Garbled Arabic words are pattered off parrot-fashion by the pupils. Many Moslem converts come to their teachers with an honest desire for education, but their mind does not profit in the least by their instruction. They acquire a number of Arabic formulæ, they delight in rattling off Malay phrases, of which they practically do not understand a word, and the more the teaching concerns the things of the soul, the more unsatisfying does it become; however clever the pupils, the wisdom of the village teachers is scanty at the best.

It is the same everywhere in Islam. Time is frittered away in learning by heart; the memory is utterly overtaxed; and with it all the mind receives no stimulus and does no actual work. The foundation principle of education is lacking. There is no gradual, systematic progress. For linguistic reasons there is simply an external appropriation of the new doctrine. The explanations in the popular catechisms, replete as they are with Arabic expressions, are not understood; and yet the Moslem pupil considers himself unutterably superior to his fellow countrymen. This fosters the Mohammedan convert's arrogance. He despises his own people. He looks upon the heathen as not merely behind the times, but as unclean, dirty and accursed. He also despises his mother-tongue, for the great problem of Christian missions does not exist for the Moslem, namely, that of presenting the Gospel in the language and idiom of the common people, of permeating the world of heathen thought as with leaven with its new ideas, any more than does the attendant laborious task of language study and understanding heathen modes of thought. The Moslem convert makes no attempt to find appropriate expressions in the vernacular for the new verities, the sacred Arabic language furnishes all that is necessary. God is everywhere called "Allah," the Spirit of God "Ruh Allah"; the hours of prayer, the mystical exercises are all given Arabic names. At best, Malay, the second sacred language of the Archipelago, may be used, but the vernacular is suppressed. "The old word is common," they

say. The Mohammedan thus becomes more and more accustomed to the use of incomprehensible religious symbols and formulæ. His faculty for religious expression gradually dies away, his natural inclination to dead formalism is more and more fostered.

Many a young fellow who has been with a Mohammedan teacher down at the coast does certainly return home a smooth-tongued, crafty trader and man of the world. He is an object of wonder. But such young men do not bring much good back with them. One thing they do all learn, and of that they are not a little proud, it is, " wisdom from God," *i.e.*,—Mohammedan black art.

This is the cancer of Moslem influence upon heathen peoples. Magic is the bait which attracts the magic-loving heathen. Magic, however, is also the goad with which the priest cruelly stirs up the indolent. Of course the heathen, too, is acquainted with sorcery, but the Mohammedan far surpasses him in this respect. For he works his magic in the Name of the Almighty God, this is what proves that God has chosen the Mohammedan for His own. He has endowed them with magic powers, that is the tangible pledge of divine favour. Indeed, magic is more powerful than God, it delivers a man from hell-fire, outwits God and the Prophet at the judgment. With the proper formula every kind of disease can be banished. The Mohammedan reckons with magic just in the same way as the heathen. In a law suit the case is given to the one who has engaged the more powerful sorcerer. A verse from the Koran, sewn up in rags with wonderful signs, astrological figures and Arabic characters upon them, and worn on the breast, insures that one's opponent will be silenced and confused in the court of law. Magic can dispose, if necessary, of every irksome person. Here also the Koran comes into play, and the Bismillah (" In the Name of God ") makes a man strong to commit crime and wipes out all trace of theft. A suitor, who has been preferred to many others and at last won his bride, has of course known some stronger love potion than his rivals. All such things are the Mohammedan teacher's business. The higher his spiritual office, the more " Wisdom from God " he will know.

Mecca is the city of the greatest sorcerers. Mohammed imparts magic to those who pray at his tomb. This shows that Islam has been unable to deliver the heathen from magic; on the contrary, it has given divine sanction to the old-time sorcery: God is the Father of sorcery. Magic is mightier than God; it outwits God and the Prophet at the judgment; it delivers man from hell-fire.

Thus Islam in no way delivers the heathen from fear. From the religious point of view the Mohammedan is at least as much enslaved as the heathen, for God Himself rivets the fetters of magic upon him. Without, of course, his realizing the fact, magic is his Gospel, which impedes every step in his religious as well as his social development. He resists every sanitary regulation, all reasonable medical treatment, because his sorcerer alone can help him. Nor is his false belief in God or his Book of God much use to the Mohammedan worshipper. The Koran is nothing more than a collection of magic formulæ. The believer leans on the priests rather than on God; they are the medium of divine power, they are God's representatives. The sheikh, who has returned with that title from Mecca, is reputed to be omniscient, and the Moslem is most scrupulous in performing any vow he has made even at a distance. The sheikh might ally himself with uncanny powers against him. These men are treated with divine honours: the people kiss their feet, drink the water they have washed in, and eat the scraps they leave on their plates. Many of them are revered after death, pilgrimages are made to their graves, just as they used to be made to the graves of the tribal ancestors. The long array of helpers in time of need more and more obscures the Name of Him who alone is our Helper; the sorcerer can also summon the aid of the four first Caliphs and the four Archangels. The worship of angels, spirits and human beings, more and more obscures God in the religious consciousness. This is a step backward religiously, a falling back into polytheism.

Development in the sphere of morality takes precisely the same course. People are fond of pointing to the peaceable Mohammedan traders in contrast to the bloodthirsty heathen. Have they forgotten the terrible slave

raiding in Africa? In Sumatra independent Mohammedan tribes are just as set upon plunder and war as the heathen. Can worse pirates be imagined than the Achenese on the north coast of Sumatra? They have depopulated the Island of Nias, and devastated the coasts of Sumatra for centuries. Nor is this a remnant of heathenism which has been recently relinquished; the Achenese have been Mohammedans since the fourteenth century. On the contrary these raids are justified on religious grounds. They are Holy Wars by which unbelievers are subdued in the Name of God. The sole difference is that the Mohammedan pirate claims his right from God to attack the defenceless heathen. The heathen would never dare to do that. It is a step backward morally. In face of such facts as these, we have no right to say that the Mohammedan introduces more civilized customs.

Without doubt the natives in the Dutch East Indies do consume but little alcohol, but the heathen have no taste for it. Drunkenness from drinking palm wine is rare among them, but their opium smoking is all the more excessive, as is that of the Mohammedans in Java. Christianity alone, never Islam, has been successful in saving such peoples from opium. Moreover, recently the better-class Mohammedans on the coast have begun to give way to alcohol; Moslem abstinence is a dead letter among them. In East Africa drunken Mohammedans, intoxicated with the negro's beer or palm wine, are no uncommon sight.

Above all, however, the real raising of a depressed people consists in consolidating the family, strengthening the marriage tie, and developing education among the young.

In the Dutch East Indies Moslem women go about freely in public unveiled. Ancient native custom proves stronger in this connexion than Mohammedan efforts to bring woman into subjection. Nevertheless, the position of the Moslem woman is lower than that of her heathen sisters. Divorce and polygamy are rare in heathen districts. In purely Mohammedan districts, on the other hand, and especially on the coast, divorce is the order of the day. According to heathen law a woman

cannot be divorced without due procedure; in Mohammedan districts an angry husband has only to pronounce the formula for divorce three times upon his wife and the marriage is dissolved. If husband and wife wish to be reunited, the wife must first be married, even but for a short time, to another believer. Only after that may she return to her first husband. The village priest is very willing to contract a temporary marriage with any such woman, in order, as he says, to facilitate her return to her first husband. In reality, he is often actuated by quite other considerations, and unbridled licence among women is provoked by the very influence of the priesthood. Only the wife who has been obedient to her husband finds entrance to Paradise, that is to say, only a man's favourite wife. As a matter of fact heaven, like the mosque on earth, is only intended for men; education for woman is a sorry case; woman is despised from every point of view; nothing is done to raise her position. Thus Mohammedan family life is often below the level of that of the heathen. Islam's educative power completely fails here. Polygamy has not been the rule among the Bataks; practically only chiefs have more than one wife. In general the Batak heathen never has more than three wives, and the exceptional cases can mostly be traced to Mohammedan influence. So the much-talked-of limitation to four wives, prescribed by Mohammed in the Koran, has no curtailing influence in the Dutch East Indies. Concubinage, which is expressly allowed in the Koran, is unlawful in Batak heathenism. In so far as heathen usage is successfully supplemented by the law of the Koran, Islam raises it to the rank of an established institution.

Even outside missionary circles it is acknowledged that the negro's deliverance from polygamy is a fundamental problem of civilization. Only when that is solved will the male negro really turn to field labour; and the negro's deliverance from the fetters of brutal sensuality, that great sexual problem of the black race, is only to be brought about by monogamy. Islam, however, actually accords divine sanction to this old-time licence so deeply rooted in its own community. The cause of enlighten-

ment is greatly hindered by the fact that those peoples which are the Mohammedan propagandist's chief concern at the present time are at a transition stage. Moreover, civilization is advancing upon them without our aid. The gradual spread of European civilization is undermining ancient customs. The ancestral faith of their fathers is losing hold. Their old-time native civilization, handicraft and agriculture, is threatened by European competition. The desire to earn money is more and more taking possession of these people.

Together with all this, however, they are also losing a great many moral sanctions; for the old customs did set a wholesome check upon unbridled licence. The old marriage laws and the formal courtship prevented unrestrained running hither and thither, and gave the family relative stability. The old penal code, harsh as it was, provided for the punishment of evil doers. The fear of the tribal ancestors prevented many an act of violence. Men were afraid of the curse of their ancestors, and perjury was, therefore, rare. Nowadays in taking an oath a hog's bristle is placed between the Koran and one's own hair, and then one can swear as one likes. The young man used to be silent in the council of the elders, the fathers had the word. Nowadays the young man, who has been a pupil of one of the Mohammedan sorcerers on the coast, smiles and the blasé young Mohammedan village teacher, who has learnt the appointed formulæ from his sheikh, will arrogantly silence his elders in a couple of sentences. Custom is growing lax. In the old days anyone who had dared to marry a girl of his own tribe would have been held guilty of marrying his sister. Only blood could atone for such incest. For the members of the same tribe regarded each other as brothers and sisters. The Mohammedan young man and the enlightened young woman boldly violate this custom. He shamelessly does violence to the whole tribal system, and it is open to him to do so. The higher priesthood is at his back. His conduct is significant. It declares to the old heathen more forcibly than words that this young man, just because he is a Mohammedan, has no use for the tribal system. His example is infectious. Disorderly

conduct among the young people marks the arrival of Islam in the country.

There are, of course, exceptions. The independent tribes of the interior, in particular, are successfully defying the new ways; they may perhaps go over to Islam, but they stubbornly maintain their old marriage customs. They refuse to be imposed upon by every passing boy. Among them conditions are, therefore, better, more orderly. Nevertheless, this is certainly not to be laid to Islam's account; it is merely a sign of the healthy-mindedness of the population. To triumphantly break through the bounds of the tribal system, which does rarely circumscribe personal liberty, might, of course, be regarded as progress, as a step forward from being one of a drove into individual freedom of personality, and one might be moved to enthusiasm over it. But licence never brings freedom. The development of independent personalities, however much we may desire it for the communistic natives, is not attained by shameless radicalism. Prolonged, careful training must first mature the native, or his so-called freedom will be but slavery renewed. Yonder stripling, revelling in his freedom, has no idea that he has fallen out of the frying pan into the fire. Nevertheless, his new lords, the Mohammedan priests, are laying a much heavier chain upon him than the tribal custom of his fathers ever was. Just as in the old days the tyrannical chief had the swindling, unscrupulous sorcerer as his willing tool, so nowadays the chief who has gone over to Islam has his Mohammedan priest as counsellor in the princely task of fleecing the common people.

The newly made convert is completely at his mercy. He alone, of course, knows the many formulæ, rules and ordinances, which must be known in order to do the Will of God. He alone assures the soul of peace in the grave and acquittal at the Last Judgment. His goodwill once purchased, however, his succouring power is simply unbounded. Were a man never so ignorant, never so remiss in his religious duties, this representative of the Prophet will make it all right for him for the necessary fee; as God's representative he will make the impossible

possible. In the Hereafter he will testify that the sluggard was a diligent reader of the Koran, that although he may never actually have left his native island, he prayed at the Prophet's Tomb in Medina. For time and for eternity he is at the mercy of the good or ill will of the priest.

This is to be observed in every village. Even the simple village teacher receives the same greeting as the chief. He requires the same respectful obeisance. The most far-fetched phrases are used in deferentially addressing him : " Thou art my life and death, thou art my heaven and earth ! " Before visiting a notable priest, one first secures some valuable gift from garden or stall. For everyone knows that every gift received with a friendly smile by the favour of the teacher will receive a rich reward in the Hereafter. A gift to the teacher is a gift to God.

The common people are thus trained and kept in slavish dependence, and grow accustomed to its tutelage. The new discipline does not, it is true, press heavily upon the native. He has always been accustomed to be blindly led by the nose by the heathen priest and his confederates. Nor does it make any demands upon him. On the contrary, it only makes him more indolent than he already is by nature. The last remnant of will power is stifled within him. He gradually becomes conformed to the Mohammedan way of things. Stupidity and laziness render him utterly powerless.

This is, however, just as it should be. The greedy Mecca pilgrim requires such willing tools as these to serve his purposes. He himself was such an one during his stay at the Holy City Mecca. How the sheikhs of the guild of guides fleeced him with the notorious Sheikh of Mecca at their head ! How he in his turn had to blindly fork out his last farthing !

Of course nothing is said of all this ; a religious cloak of piety is hung over all such trafficking. Quietism, absolute passivity, is a pious virtue, the mark of true piety. In the hands of his teacher the pupil has to be like a corpse in the hands of the layer-out, and so also the believer in the hands of the Supreme God.

We call that fatalism, but the heathen takes no exception to it. He has always been a fatalist. He makes progress only in so far as that God is his fate. Or is it a step backwards? Assuredly, for the last remnant of a desire after God is thereby quenched in the heathen heart, the last fragment of creative impulse in his soul is utterly destroyed. Why exert oneself? "If it be the will of God, I shall yet make my fortune and become a rich man," says the trader, and passively allows his tiny peddling business to go to certain ruin. "If it be the will of God, we shall have plenty to eat," says the rice farmer, and quietly leaves his unfenced field to be devastated by the wild pigs, and idly watches the weeds choking up his grain. "God can preserve the life of my child," says the lazy mother, and lets opthalmia take its course with her darling, although she knows quite well that certain remedies are gladly at her disposal at the neighbouring mission station. And her child goes blind. Fatalism always means death alike to religious progress and social development.

Islam, moreover, contributes very little towards training the native in manual labour. In spite of centuries of Arab influence in East Africa, for instance, it has not yet replaced the primitive mode of agriculture of hoeing by hand. What trace there is in the Dutch East Indies of influence on the part of foreign peoples is almost entirely due either to the Hindus—*e.g.*, the cultivation of rice in mud flats—or to China,—*e.g.*, the preparation of gun powder.

The above-mentioned servility inculcated by Islam has yet a further evil consequence. It is untrue. It is pure hypocrisy, smooth tongued flattery. Nor do they hide the fact. Every one knows how his neighbour hates the avaricious sheikh, and the village teacher knows how incompatible are a smooth tongue and a clenched fist. But does he not act in the same way himself when he goes to his "superior?" And the latter, too, even the head of the profession in Batavia, knows only too well that dissimulation and hypocrisy are virtues as long as they are in the service of God. Dissimulation, in face of the all-powerful European official, is a religious duty;

that is a universal maxim of the Mohammedan world. The great Mohammedan theologians expressly inculcate it. "Words are the veil over a man's thoughts" is the teaching of one of them to his pupils.

The result is obvious. Is it possible that such masters can deliver the heathen from his inherent characteristic of untruthfulness? And yet he stands in such utter need of it! It is no exaggeration to say that Islam actually fosters a man's propensity for lying. And through its very religious instruction. Provided, for instance, one has the expressed intention, in committing a theft or in gambling, of going on pilgrimage to Mecca with the proceeds, it is no sin.

This spirit of conciliation smoothes the way for Islam to an extraordinary degree. Not only is that to which the heathen especially clings left to him, but the very blessings for which his heart craves are bestowed—at all events promised to him. Sorcery is not merely tolerated but enriched and practised in the Name of God. Polygamy is encouraged, and by facilitating divorce the practice of having several wives one after the other is becoming more and more general. Mohammedan doctrine drives the heathen more and more into the arms of fatalism, teaches him the adulating service of men, and cultivates his deep-rooted inclination to untruthfulness.

Such a religion is as ill-adapted as it can possibly be to undertake the education of the natives. Nor has it the slightest intention of doing so. It is the religion of forcible conversion. It has no desire to serve the people in love, to raise them socially.

In contrast to this let us for a moment picture to ourselves the influence of Christian missions upon the natives. They wage bitter warfare, by no means always crowned with immediate success, against heathen untruthfulness, corrupt marriage customs, and the darkness of sorcery. They rebuke the heathen world by their preaching and seek to convince it of its sin, even although this inexorable attitude delays the process of christianization. Their extensive system of education cares for the coming generation, their industrial schools awaken the heathen's desire to work and ennoble the manual

labour he despises by finding in it the service of God, and they alleviate bodily suffering by their work of healing.

The deepest reason for this gulf of difference is, simply, that Christianity is the religion of love and Islam that of force. Love can educate, force can at best discipline. Love sets out to foster, maintain and develop nationality, force tramples it under foot and annihilates it. Love begins with what is simple, and has patience to wait for the progress of a backward people, giving, the while, education and admonition, comfort and discipline. Force works by violence, quenching, killing the spiritual life. We cannot, therefore, quietly look on while Islam makes its triumphant progress among the backward races. It means we are exposing them to brutal violence. Let us see to it that Christian missions have a free hand both as regards means and workers; they alone can undertake the difficult task of educating these people, for they alone know what educative love is, they alone have acquired their wisdom, and their educative wisdom withal, where we can gain it best of all, from the Word of Him Who is moulding all the nations upon earth, at the feet of the Crucified Saviour, Who gave Himself in love for mankind.

Bethel, GOTTFRIED SIMON.
Germany.

TIFLIS AS A MOSLEM CENTRE

———:o:———

THE cradle of mankind is, it may be said, the Caucasus, which has a population of 10,000,000, consisting of about one hundred nations and tribes. Tiflis is the capital city with more than 300,000 inhabitants, and in its streets are spoken about sixty languages, because it is the Caucasus in miniature and lies at the cross roads of a very important and curious part of the world. The nations of the West and East meet in Tiflis at the feet of the majestic Caucasus mountain chain.

The Moslems in the Caucasus are in number 3,500,000, and are ruled by the viceroy in Tiflis. The city is a Moslem centre, but perhaps one should mention that the Moslem population of Baku is almost twice as large as that of Tiflis. The Moslems in Baku belong in general to the Tatar race, but in Tiflis there are followers of Islam from almost every Mohammedan land. By Oriental customs and circumstances, Tiflis and the Southern Caucasus have close connexions with Persia and Turkey. A railroad line extends from Tiflis to the border of Persia, while another line connects Tiflis with Kars, near the Turkish boundary line. At present more travellers than ever pass through Tiflis on their way to and from Persia, Turkey and Central Asia. The Trans-Caucasian Railway runs from the Black Sea through Tiflis to Baku, on the Caspian Sea, which can be crossed by steamer in eighteen hours. From Krasnovodsk, on the eastern side, to Andischan, near the Chinese border, the long Trans-Caspian Railway touches such important cities as Askabad, Merv, Bokhara, Samarkand and Kokand, all of which have a Moslem population. Every year many thousands of pilgrims from Central Asia travel by this road to Mecca through Tiflis, and I have often met in the city pilgrims from Kashgar and beyond. The pilgrimage to Mecca by this line is increasing year by year.

For some years a reform movement has been on foot among Moslems in the Caucasus and Persia. It is interesting to see how Moslem men and women are trying to free themselves from old traditions and are seeking to adopt modern manners and teachings. For this reason many Moslem families have moved from the Asiatic part of Tiflis, and are now living in the European part of the city. There is much demand for education. A weekly paper, *Mollah Nessereddin,* edited and printed in Turkish by Tiflis Moslems, is striving to remove old prejudices. The editor is an educated Moslem with liberal views, and the paper may succeed in accomplishing its purpose.

There are a number of wealthy Moslems in the Caucasus, and one of them who is a millionaire has built a large college for the education of Moslem girls in Baku, many of whom attend the school.

Among the newspapers printed by Moslems may be mentioned the monthly magazine *Mektob ; Isheg,* a weekly paper edited especially for Moslem women by Chadisha Chanum Alibekova ; and two daily newspapers, *Hakkikat* and *Shariett.* In Tiflis an Arabic-Turkish edition of the Koran has lately been published by Mohammedans, and seems to have a wide sale. The British and Foreign Bible Society has a depôt in Tiflis, which is the headquarters of its colporteurs and booksellers, who carry the Holy Scriptures from the Black Sea eastward to Bokhara, Samarkand and Tashkent. This deôpt distributes the Word of God in about forty languages, thus enabling almost all the Moslems in Russia to read the Scriptures in their own tongue. At present there is a great demand for the New Testament. Copies of " Pilgrim's Progress " and Christian tracts are distributed in Azerbijan-Turki, which is the language generally spoken by Mohammedans in the Caucasus.

There is still lack of religious liberty in the Russian dominions, but in spite of government restrictions there are good opportunities for evangelistic effort. Most of the work has to be personal, and it is a great joy to be able to tell the Gospel story to individual Moslems. Since I came to Tiflis about thirty Moslems converted to Christ have been connected with our congregation.

In Tiflis and other cities the Russian government has a number of Moslems as officers in the army and in the civil service. The younger generation are students in colleges and universities. For many years the people of the Caucasus have been longing for a university in Tiflis, and probably the government will soon grant them their desire. A telephone line was opened recently from Tiflis to Baku, and the traveller can also take his seat in a first or second-class railroad carriage in Tiflis, and go without change to St. Petersburg. With all this material progress, the city is becoming more and more important as a strategic centre for mission work among Moslems.

The old coat of arms for Tiflis is a staff of wood held by two hands. The cross is on the upper end, while below is the half moon. One hand holds the cross upright, and another is endeavouring to uplift the half moon. We are not aware of this struggle in Tiflis, but in Northern Persia it is still going on. When religious liberty was granted in 1905, the Mohammedans, who had been converted by force to the Greek Church, returned to Islam. At present the government is trying earnestly to prevent this movement. We need the prayers of all those who love the Mohammedan world that Tiflis may become a powerful centre from which the Gospel of salvation shall be preached to the millions of Moslems in the Russian Empire and throughout Central Asia.

Tiflis. E. JOHN LARSON.

NOTES ON CURRENT TOPICS

——:o:——

Slavery in Morocco.

Although this part of the world is no longer under independent Moslem rule, the slave trade still exists privately where, because of European influence, it has almost ceased to exist in the way of open slave markets. Miss I. de la Camp gives an interesting account of present conditions in a recent number of *North Africa*. She writes: "I know of only one place now where slaves—men, women and children—are sold by auction in the market. However, there are slave-dealers who sell them privately, who have them 'on view' in their houses, and who hire them out by the day 'on approval' until their customer is suited. It occasionally happens that a mother and her child are offered for sale; the mother is sold to one purchaser, the child to another. Thus they are separated—in all probability never to meet again. It is needless to tell of the slave caravans coming from the Sudan, from Timbuctoo and other places, or of the sufferings of the poor human beings which compose them, for these are things well known to readers of missionary magazines. Yet it is not only negroes and negresses that are sold as slaves; Circassians brought from Turkey fetch high prices. But perhaps saddest of all is the illegal slavery of such as are free-born 'children of the country.' When a raid takes place, either in inter-tribal warfare or in some punitive expedition of the government, the younger women and the children are carried off and many of them are sold as slaves. Last spring, when the troops were raiding a tribe near Fez, they brought in women and children and sold them at the city gates for a trifling sum of money. On the whole, I have not found that the slaves were actually ill-treated. They generally seem contented and cheerful, and are not lacking in impertinence. Often they have a much better time of it than their mistresses. Slaves are of marketable value to their master, therefore he must take care of them. If he wants to sell one, he would not get a good price if he or she were not in good condition. Of course, the prices vary according to age, colour, and capabilities, $150-200 (about 23-30 pounds sterling at present rate of exchange) is a very fair price for a woman slave."

The Passing of the Veil.

From different parts of Turkey and Egypt newspaper reports show that women are beginning to assert their rights and liberties since the downfall of the Hammidian régime. A correspondent writing in the *Near East*, says: "In a few years the veil will be as obsolete in Constantinople as is the crinoline in Western Europe. It is already falling into desuetude, though the *tchartchaf* is still sported by upper and middle-class women. During the recent elections it figured largely in the crowd which waited for results outside the municipality, and its wearers vied with their men folk in the interest they displayed in current politics."

" A more significant revelation of the new leaven was given in the course of a lecture recently delivered at an American college by Halide Hanum, a lady who has won her spurs in the arena of literature. She is fifty years in advance of her English sisters, who are seeking emancipation by means of the obsolete argument of force. Would that our Women's Social and Political Union had sat at her feet! Witness this eloquent peroration of her lecture: 'It is motherhood which has made woman the fore-ordained dispenser of the things of the soul. If she fails to give spiritual and intellectual light to her children, her neighbours, her country—nay, to the whole human race—it means that there is a missing element in that wonderful soul of hers. As in economics, goods which are not exchanged become valueless, so qualities of head and heart kept jealously for the sole benefit of their possessor are of no effect on civilization. Woman is but the trustee of her spiritual and intellectual gifts. She is morally bound to pass them on; to shed on others the immortal light which beams in her soul by virtue of her unique capacity for motherhood.' "

What is Pan-islamism?

Authorities disagree as to whether this word is an invention of the East or the West. Many have been the attempts to define what exactly is meant by a term which has become current within two decades. Lord Cromer's definition as given in his " Modern Egypt," is not according to Moslem taste, at least in India. A series of articles have appeared in the *Review of Religions* on " The Moslem Attitude Toward the Powers That Be." It will interest our readers to see what definition is there given of Pan-islamism. The writer makes a strong plea for loyalty to the British Government, in spite of recent occurrences both in Tripoli and in Persia. But he does not regard all European Governments in so friendly a spirit: " The German and Italian clergy are attempting wholesale destruction of Islam by spreading a supposed terror under the name of Pan-islamism. If Pan-islamism is understood to mean that all Moslems living in different parts of the earth under different non-Moslem governments are unanimously planning to overthrow the Christian empires, and thus to renew afresh the glory of Islam, it is falsehood which has been made up by mischief-mongers. At least the Moslems of India have a clean hand about it. Whatever I have said, I have said on the basis of the Holy Book and the traditions. Is it not, therefore, sheer iniquity on my part to employ for the glory of Islam such means as are condemned by Islam itself? Religion is nothing but obedience to certain commandments. It is, therefore, obligatory on me as a follower of this religion to abide by, among other things, the order relating to unquestioning submission to the government and real enmity with the enemies of the government. It is an odd inconsistency that in endeavouring to live in the service of my religion, I should wantonly allow myself to go against the express commands of it. This crooked logic cannot be conceived by a Mohammedan brain, but possibly by the ingenious brain of a German or an Italian padri.

" Consequently it must be said with all emphasis in the interests of truth that anybody who takes Pan-islamism in the sense which some European Churchmen are giving it, is not a Moslem in the true meaning of the term. But if Pan-islamism means that a Moslem should wish that all the human souls living on earth may become Moslems, and

accept the truth of the Arabian Prophet, then I shall be the first to be proud of my love for Pan-islamism, and for this I am prepared to undergo all punishment, for love for Islam and dissemination of Islam has sunk into my blood. I do not wish for any Islamic government nor desire any Islamic empire. What I do long for is this, that whoever be the ruler, the whole world may turn Moslem!"

To such a definition and to such a hope, though futile, no one can take exception.

Ritual Reform in Egypt.

By way of postscript to the interesting article that appears in this number by Mr. George Swan, on the Mohammedan *dhikr* as one of the leading elements in popular religion, we give this item. It is taken from the *Egyptian Gazette*, April 29th: "Sayyed Ahmed el Bekri, the foremost leader of Islam in Cairo, together with the heads of various dervish orders, have decided to discountenance and abolish all untoward excitement and uncomely gesticulations in the *dhikr* ceremonies, which offend European taste and lower Islam in the eyes of unbelievers. Even the repetition of the name of Allah, which forms such an important part of Islamic devotion, will be lessened. The government has been approached and asked to make a law on the subject. Such a step is quite unprecedented in the history of Islam."

Moslem Comment on Genesis iii. 16.

In their hatred of the doctrine of the Atonement, and their desire to use any argument possible to overthrow a Christian view of redemption, Moslems do not scruple to use any text that will come to their help. In the *Review of Religions* for February, we find this curious note on "The Birth-Throes of Mary." "The Holy Koran speaks of the pangs which Mary, mother of Jesus, suffered at the time of His birth. They were so severe that she had to say, 'Oh, would that I had died ere this, and been a thing forgotten, forgotten quite.' Do you think that this description is an unnecessary detail which serves no useful purpose and which might as well be omitted? But it is not so. The reference to the birth-throes of Mary, Jesus' mother, serves a great purpose. It deals a blow to the Christian doctrine of atonement. In order to realize the force of this blow one need only look at the passage of Genesis which speaks of the consequences of the transgression of Eve to her descendants of the human race . . . Let alone others, even the mother of Jesus, the Virgin that bore the Son of God, shared the common fate of her sex. 'The throes,' says the Holy Koran, 'urged her to the trunk of a palm'; so unbearable was the pain which she felt at the time of giving birth to the promised Redeemer, that she cried in agony: 'Oh, would that I had died ere this, and been a thing forgotten, forgotten quite!' It is not in vain that the Holy Koran refers to the birth-throes of the mother of Jesus. The verse contains a hit at the Christian doctrine of atonement. It is useless to expect that Jesus will deliver his followers from punishment, when His own mother suffered the punishment of her inherited sin at the very time when she was giving birth to the World-Redeemer. The verse deals a death blow to the Christian theory of Redemption from the Christian point of view."

The Hedjaz Railway and Cholera.

The Cairo correspondent of *The Near East* points out that the new railway to Medina from the north, which will soon reach Mecca, will not only shorten and lighten the journey of pilgrims but has a more serious aspect. Despite all the recent sanitary improvements introduced at Mecca—most of them on paper—the holy city is still as it always was—a hot-bed for cholera and similar scourges. Hitherto, pilgrims were controlled by quarantine regulations, and the long caravan journey in desert heat was in itself a species of quarantine. As the correspondent says: "All the pilgrims returning to Egypt and Europe were compelled to go into quarantine at Tor, where an immense station had been erected at a five-figure cost. The Egyptian Government still, it is true, forces the Holy Carpet contingent to return *viâ* Jeddah, but it is only natural to expect that the majority of the pilgrims will prefer to spend several days on camels between Mecca and Medina, and travel thence back by the Hedjaz Railway, to journeying in caravan to Jeddah and proceeding thence by water to Tor in order to undergo quarantine there. The many devices the pilgrims resort to every year to evade the quarantine restrictions point to this forecast proving correct.

"At any rate, preparation must be made for such an eventuality. The risk to Europe is so grave that expense cannot enter into the question. The Turks have for a long time talked of erecting a quarantine station at a point in the railway called Tebuk, where at the present moment a small lazaretto exists. It is, however, quite inadequate, although fitted up with all modern requirements. Advices from Constantinople state that the International Board, which looks after these matters, has voted a large sum of money for the installation of a very large quarantine station at Tebuk, capable of coping with the considerable pilgrim traffic which is being diverted to that route. Certain obstacles are said to have arisen, however. Whatever those obstacles may be, it is in Europe's vital interest that they should be swept out of the way without any delay. Once they are surmounted, pressure must be brought to bear on the Porte for the immediate commencement of the work, so that it may be ready for the next pilgrim season. Finally, there is still one more important point, and that is that the working of the quarantine station shall be under the direction of European officials. Under purely Turkish control, it may prove quite ineffectual as a barrier to the path of cholera and plague; and whatever difficulties may arise in attaining this consummation they must be overcome if the welfare of Europe and of the rest of the world is to be safeguarded."

Islam and the New Chinese Flag.

The new flag of the Chinese Republic is a striking proof that whatever may be the Moslem population of China, it is not a negligible quantity. The statistics of Islam have suffered much from the recent investigations of Mr. Marshall Broomhall and M. le commandant d'Ollone. Instead of thirty millions, the figure given in the "Statesman's Year Book." or the sixty millions of Indian Moslem authorities, they tell us the total Moslem population of China is scarcely more than five or ten millions. But the Moslems themselves insist on being counted, and on the new flag they occupy one-fifth of the area of stripes. The Union flag represents the various races of which China is composed

by a red, yellow, blue, white and black stripe. The red stands for the Han race, or China proper; the yellow for the Manchus; the blue for the Mongols; white represents the Tibetans and the tribes to the south-west; while black is for the Mohammedans and the Moslem tribes in the west of the republic.

Bombarding "The Glory of the Shiah World."

Major P. M. Sykes rightly named Meshed with its famous shrine "the Glory of the Shiah World." And those who have read his interesting book, reviewed in our columns last year, will appreciate the feelings that have stirred all Shiah Moslems, and the gravity of the situation, when on March 30th the Russians bombarded the shrine to dislodge agitators and quell an uprising!

Writing from Meshed itself, a correspondent of *The Near East* tells the story (April 26th, 1912):—

"On Saturday, March 30th, the Russians notified the agitators in the mosque that unless they came out and dispersed they would be fired on. Apparently the agitators took no notice of what the Russians said. During the forenoon the latter planted a field battery of four big guns outside the city, opposite to the gate called the 'New Gate,' and at a distance of perhaps half a mile. They placed one big gun in the 'Lower Avenue.' There were Maxim guns at four points around the mosque, and one of them being on the roof of a caravanserai was afterwards taken forward so as to empty itself into one of the courts. A strong line of infantry surrounded the whole place. The agitators were told that unless they dispersed the firing would begin at 3 p.m. They did not come out, however. And here I may remark that one cannot understand how it was that the warning was not put in such a way and made so public as to cause all disinterested people to withdraw from all parts of the buildings. At 4.45 p.m. the big guns opened fire, and during the first thirty minutes they threw ninety-two shrapnel shells. Then the Russians began using the Maxim guns and the infantry with which they had surrounded the place, and after that they used the big guns only at intervals, though the firing of the Maxims and infantry was almost incessant. From start to finish the bombardment lasted about two hours, during which the big guns threw a total of about 180 shells from the 'New Gate' and twenty-four from the 'Lower Avenue.' Sometimes it seemed as if the Maxims shot off a whole belt of cartridges inside of a minute, which would mean about 350 bullets a minute from each gun. They generally hit the mark, and from the roof of my house I could see great clouds of dust rise every time a shell struck. Perhaps most of them struck the big green-tiled dome of the mosque, but several hit the gold dome of the shrine, and some exploded in or over the courts. I believe the gold minarets escaped without damage. It is impossible as yet to know the exact amount of damage done to the buildings. The crowds inside the various courts and porches—estimated as high as four thousand, and which I believe to have been at least one thousand—found some shelter behind walls and in rooms of thick, solid masonry, otherwise the loss of life would have been much greater. It is said that the Russians are negotiating with the 'Chief Keeper' to hand back the mosque and shrine, requiring from him a receipt that practically everything is intact. This firing on the 'holy shrine of Imaum Riza' is the most important thing that has occurred in Persia for many a long year. We wait anxiously for what comes next."

We are ashamed of Russia for this wanton destruction of a place of worship, following her unrighteous aggression into Persian territory from the north. Such conduct is a blot on Christian civilization and a dishonour to Christendom before the eyes of the whole Moslem world. It will not be forgotten.

A Better Way.

This striking incident of the power of Christian kindness is given in *The Missionary Review of the World*. "After the bombardment of Beirut by the Italian men-of-war, the Greek Orthodox bishop of the city invited Moslem women and children to take refuge in the homes, convents, and churches of Lebanon, as guests of the Christians. Mohammedan writers in Egypt and Turkey took immediate notice of the proclamation and praised the bishop with glowing words, and it became quickly apparent that this act of kindness had made a wonderful impression upon the Mohammedans.

"A few days after his proclamation the bishop drove in his carriage through the Moslem quarter of the city. A great crowd soon surrounded him and the driver was forced to stop. The bishop was thoroughly alarmed lest some of the bloody threats against Christians, made by Moslem fanatics, should be executed. But he was quickly reassured by such cries as, 'What can we do for you? Where may we take you? Let us unharness your horses and draw your carriage ourselves.' It is not reported if these Mohammedans really took the place of the bishop's horses, but the whole incident shows the tremendous influence which the bishop's act of Christian kindness had upon these prejudiced people."

Taxes on Pilgrims Dead or Alive.

Dr. Frederick Johnson, of the C.M.S., at Bagdad, writes in the "Church Missionary Gleaner" of the zeal of Mohammedan pilgrims to reach the sacred cities of Nejef and Kerbela, and of their trials on the journey.

"Not the least pitiful of the pilgrims' trials," he writes, "is the monetary loss and vexation which they incur from the time they cross the Turco-Persian frontier. "In order to judge of the harvest the Turkish authorities make by means of the pilgrim traffic, I made some inquiries with the following results. Each pilgrim pays the Turkish Consul at Kermanshah ten *krans** for the certification of his passport. At Khanjin on the frontier is a quarantine station, where he pays another twenty-one *krans*, and six *krans* for every horse and mule. Such is the zeal of the Persian pilgrim that he brings his dead with the object of burying the bones near the sacred shrines at Kadhim, Kerbela or Nejef. The bones of as many as five corpses may be put into a box and conveyed for burial to the sacred territory. A payment of ten *krans* for each skull is exacted at the frontier station!

"The quarantine taxes last autumn, on account of an outbreak of cholera, were very heavy; many of the pilgrims had to pass through nine quarantines, and had to pay the quarantine officers at each station

*One kran is equal to the sum of fourpence.

twenty *krans*. The delays at the quarantine stations are most vexatious: the pilgrims run short of food, and sickness is often rife. It is reported that at Mahmoudiyah, a place on the pilgrim road, three hours' journey from Baghdad, some pilgrims fell sick whilst detained by the quarantine regulations on the outskirts of the town, and through lack of proper accommodation and care were devoured by dogs!

It will, perhaps, add completeness to the subject if I add the cemetery fees. At Kadhim, for a grave outside the town the fee is 18*s*. 4*d*.; inside the mosque the fee is six times that amount. At Kerbela, for a grave outside the town the fee is £8 5*s*.; inside the area of the mosque the fee is £10 to £15. At Nejef, for a grave outside the town the fee is £1 16*s*. 8*d*.; inside the area of the mosque the fee is £60. The cemeteries at Kerbela and Nejef are let out to contractors, who make no small profit over the job, and who at the same time pay the Turkish Government, who grant the contract, an annual sum of £13,000. The average number of pilgrims crossing the Turco-Persian frontier annually is 30,000.

"From all this (and more might be written) it is obvious how greatly the mistaken zeal of the pilgrims helps to fill the Turkish treasury. This is all the more sad and foolish when it is remembered that Persia is all but a bankrupt country; money that should go to develop the country and help to put its internal affairs into order is thus sadly diverted. A similar story of pain and loss might be told of the Meccan pilgrims. The many Russian pilgrims who visit the Holy Land endure a good deal of privation, and their pockets after visiting the holy places become decidedly the more empty as the price of their zeal."

Sir Harry H. Johnson on Islam in Africa.

The testimony of an expert in any subject is always interesting, and in connexion with the articles which have already appeared in this review on the effect of Islam as a civilizing influence in the Dark Continent, the conclusions of one who has made as careful a study of the African Continent as any living man, bear weight. Writing of alcohol in Africa (Nineteenth Century, September), Sir Harry H. Johnson does full justice to the spirit of Islam, which is ever on the side of total abstinence. He testifies that "a good many Mohammedan negroes are of better physique than the pagan or Christian negroes of the coast." But he goes on to say, "Yet missionaries of all branches of the Christian faith deplore (as do a few far-sighted politicians) the spread of Mohammedanism in Africa, and the hold which it has obtained over such a large proportion of the continent. And they do so now-a-days, not so much from shallow-minded ideas about worship and faith, but because to their thinking Mohammedanism arrests men at a medieval stage of human culture from which little real progress can be made. Civilization, based on the Koran and on the traditions of Mohammed's teaching, carries the negro many stages beyond his cannibalism, fetish worship and the dirtiness of his existence. But it cannot produce a complete and wholesome civilization like that of the leading Negroes of the United States, of the French West Indies, of Jamaica, Natal, and Brazil. For the same reason, politicians anxious for the prevalence throughout the habitable globe of the white man's principles of life, based on modern science and on Christian ethics, must view with apprehension the spread of Mohammedanism in Africa."

The Hair of the Prophet.

From *Der Christliche Orient*, September, 1911, we learn that superstition has not yet died out in Turkey. The population of Safed in Palestine, according to a missionary correspondent, was all excitement in the early days of July because a veritable hair from the beard of the Prophet Mohammed had been granted them as a gift by the Sultan. A Christian builder was engaged to restore a mosque of the Binat Yakoob, where the famous relic now finds shelter. The mayor of the city took the journey to Acre in order to accompany the relic to its resting place. The correspondent goes on to relate some of the marvels that were told as to the virtues connected with the hair of the Prophet. Twenty soldiers, fully armed, escorted the relic, which was carried on horseback by a special rider. The correspondent states that the Arabs look upon this gift as a proof that the rule of the Young Turks, so far from being irreligious or reactionary, has given evidence of its respect for Islam and for the Prophet.

The Khedive and El Azhar.

The outspoken language of H.H. the Khedive to the Ulema of El Azhar University has, on more than one occasion, taken many by surprise, inasmuch as it reveals a state of things in that great Moslem institution which is not generally known. In May, 1910, the Khedive gave an address at the Ras-el-Tin Palace, in which he stated that the professors of the so-called university were at the bottom of all the troubles and demonstrations against the government, and that so far from the revenues and endowments of El Azhar having been squandered, he had steadily arranged for their increase. A recent number of *El-Mueyyid* gives the text of another address by the Khedive to the Ulema at the opening of El Azhar, in which he justifies the policy of the government toward that institution and its endowments, and rehearses what he himself did in the way of buildings, etc. How outspoken his language was on this occasion, may be judged from a single paragraph :—" I remember," said the Khedive, " when I first entered the Mosque of El Azhar for public prayer, that there was not standing room even for a carriage, except with great difficulty, in front of the mosque. I, therefore, took pains to build a large part of the mosque building, and enlarged the way which leads to it and the place in front of the gate. Moreover, I was determined to complete the renewal of the mosque at whatever cost, until I saw how full the mosque itself was of unclean crawling creatures, and that many of its inmates were clamouring for rights, which they claimed had been taken from them by force, and that I was the usurper. The facts are that when I came in 1892, the budget of El Azhar was about £8,000, which I increased to £30,000, and that of the religious institutions connected with the mosque I increased to £50,000, hoping to continue the increase year by year. But some of the people of El Azhar withstood me to the face. occupying themselves with things of no importance and bungling affairs, so I left them to their own ways."

Christian Advance in Java.

We are indebted to Rev. D. Bakker, a missionary at Djokjakarta, for the following statistical information regarding the progress of the Kingdom among Moslems in Java.

Total number of native Christians in Java :

1908	..	..	14,696
1909	..	..	17,055
1910	..	..	19,195

Of these totals, only about seven or eight hundred are converts from among the Chinese, and the rest represent those who have come from Islam into the Church of Jesus Christ. Most of them are from the common people and the lower classes. To the numbers given, we must add the followers of a native teacher in Central Java to the number of, perhaps, 20,000 more. They are not related to the missionary societies, but have abandoned Islam for a type of Christianity which is not pure, but still has many of the elements of the Gospel. Although related in a way to the old heathenism, this movement is decidedly away from Islam and toward Christianity.

A Turkish Railway in Arabia.

If the Ottoman Government succeeds in crushing the rebellion throughout the whole of Yemen, there is no doubt that they will do their best immediately to construct railroads and improve communication so as to prevent future uprisings. We learn from *The Times of India* that a concession for a railway has already been given from Hodeidah to Sanaa, the capital, to a French company, and that a considerable amount of material has already been landed at Hodeidah. This line, if built, would undoubtedly prove a serious rival to the present caravan trade route to Aden, and practically make Hodeidah the port of commerce of the future. The editor of *The Times* (June 3rd) in an editorial on the subject, says : " Turkey has no intention whatsoever of maintaining the status quo in Arabia. Her statesmen are shrewd enough to know that they cannot pacify the Yemen without the assistance of that pacificatory instrument, the railway, nor is it reasonable to suppose that, assuming affairs pursue a normal course at Constantinople, the line will stop short at Sanaa. We may be regarded as dreamers, but one of the possibilities of this generation is a Turkish line across Arabia from the Red Sea to the Persian Gulf."

France and North Africa.

In connexion with the item which appeared in our last number on the policy of France and her Moslem subjects in Africa, the following is of interest : The Chamber of Deputies in Paris adopted a resolution on April 5th inviting the French Government to organize a civilian service for collecting information regarding the Moslem world, in order to ensure the unity of direction requisite for the success of French policy in Africa, and especially in the Sahara. It was stated that, following the conciliatory policy of Britain in Darfur, the Senussi leaders will be placated by presents. It would be folly to conduct a policy of occupation among warlike tribes in a region which is six months' distant from France.

To those who would like to know more in regard to the Moslem tribes of this part of Africa, an article on " The Country of the Ant Men," by Thomas H. Kearney, in the *National Geographic Magazine* (Washington), will be of special interest. It deals with that portion of the Sahara desert known as the Erg, and the oasis of the Souf. The author describes El Oued, the capital, as numbering about 5,000 people, " or one-fifth of the total population of the region. It contains few curiosities. Apart from a large mosque, the most conspicuous structures are steel wind-mills of American manufacture. The district is administered by French army officers of the ' Bureau Indigène,' under whose supervision two caïds mete out justice to the natives."

BOOK REVIEWS.

——:o:——

The Islám Series, by various authors. Published by the Christian Literature Society for India: London, Madras and Colombo, under the general Editorship of the Rev. Canon SELL, D.D., M.R.A.S.

Clearly written, admirably printed, wonderfully cheap, this Series of little books on matters of great importance in connexion with Islám needs only to be known in order to obtain a warm welcome at the hands of all serious Islámic students. The books are in many cases by well-known Oriental scholars, in others by men of mark who are already coming well to the fore.

1. **The Four Rightly-Guided Khalífahs**, by Canon Sell himself, (pp. 59, sixpence) gives a candid and interesting sketch of the characters and careers of Abú Bakr, 'Umar, 'Uthmán, and 'Alí. It is based chiefly upon As Suyúṭí's *Tarikhu'l Khulafá*, though Mas'údí has also been consulted, and references are also made to Mirkhond, Sharistání, and such modern scholars as Sayyid Amír 'Alí, Maulaví Chirágh 'Alí, Butler ("The Arab Conquest of Egypt"), Stanley Lane-Poole, Sir W. Muir, Osborn, and René Dussard. All due credit is, of course, given to these four noteworthy Khalífahs for their courage, devotion, and military ability, though their defects are not concealed.

2. **The Battles of Badr and of Uḥud** (pp. 69, sixpence) also by Canon Sell, "were such important events in the career of Moḥammed at Medina, and afford such good illustrations of the value of the mode in which the Koran was revealed,—delivered, as Baidáwí tells us, 'according to the circumstances,'—that they are worthy of close and careful study." At Badr, 'Uqba, one of the Meccan captives, when about to be put to death, begged for mercy, asking who would take care of his little girl. "Hell fire," replied Moḥammed. The Moslems were the aggressors, having come out to plunder a Meccan caravan. Though many miraculous occurrences are related by Moḥammedan writers in connexion with the battle, yet "there are sufficient natural causes to account for the victory of Badr." Relying on the statements of Ibn Isḥáq and Ibn Hishám, the Kátibu'l Wáqidí, Mirkhond, Muslim, and other Moḥammedan historians and writers, Canon Sell is easily able to refute Maulaví Chirágh 'Alí's and Sayyid Amír 'Alí's attempts to defend Moḥammed's conduct on this occasion. The same may be said regarding the battle of Uḥud. Its immediate cause was the unprovoked capture of a rich Meccan caravan. A great deal of Súrah Ál 'Imrán and some portions of other Súrahs were 'revealed' to explain away the defeat of the Moslems on this occasion.

3. **The Moslem Idea of God** (pp. 69, sixpence), is by Rev. W. H. T. Gairdner. It is put in the form of a dialogue, the leading parts in which are taken by a Christian who has turned Moslem and a Moslem who has become a Christian. The discussion shews that the Moslem theological doctrine of *Tanzih* (Transcendence) logically leads to Agnosticism, and that the attributes of Love and Holiness are utterly lacking in the Moslem conception of the Divine. "Love, mercy, holiness, wrath," when Moslems use such words regarding God, "are all mere expressions of cold, motiveless will." Thus they reach "a

pantheism of pure force." The defects in Moslem ethics rising from this are clearly shewn, especially the deadening influence of fatalism, and the absence of any recognition of the true nature of sin. The pathetic death-scene, in which the Christian convert forgives and thus wins for Christ his Moslem murderers, forms a fitting end to an admirable little book.

4. **Al Qur'án** (pp. 46; sixpence), by Canon Sell. This booklet first appeared in the form of an article in the "Indian Interpreter," in answer to one on the same subject by a Moḥammedan writer. It shews how untenable the "orthodox" Moḥammedan view of the *Waḥy* of the Koran is, and how much light has recently been cast upon the origin of the book through the study of the sources from which Moḥammed drew his teaching.

5. **The Cult of 'Alí** (pp. 72; sixpence), by Canon Sell, shews how Moḥammed's high regard for 'Alí gradually led to the Shí'ite view that the latter had a divine right to the spiritual leadership in Islám. Ḥusain's assassination came to be regarded as a voluntary sacrifice for his people. 'Alí's descendants, the *Imáms*, are infallible guides, and the twelfth and last of them is believed to be still alive. We are shewn how among the Ismá'ílites the tyrant Ḥákim was regarded as the incarnation of the Divine Reason, how the sect of the "Assassins" (*Ḥashíshín*) and that of the Druses arose. The Ansariyyah sect worship 'Alí as the *Ma'ní*, practically as God Incarnate, regarding the first three Khalífahs as Satan. A good account of the Báb and of the Bahái sect is given. At the present time when so much nonsense is talked on the subject, such a clear narrative of the main tenets of that faith is of great value.

6. **The Holy Spirit in the Qur'án and Bible** (pp. 53; sixpence) is by the Rev. C. C. Mylrea and Shaikh Iskandar 'Abdu'l Masíḥ. It shews that, whereas the title of "The Holy Spirit" was taken over into the Koran from Christianity, yet even the leading commentators on the Koran have failed to explain what it really means. The passages in the Koran which speak of the Holy Spirit are dealt with chronologically, and then the teaching of the Old and New Testament is clearly and forcibly stated.

7. **Selections from the Qur'án**, by the Rev. Canon Sell (232 pp.; two shillings). This admirable collection of important Koranic passages here appears in a revised form.

8. **Islám Refuted on its own Grounds** (pp. 49; sixpence), by the Rev. Dr. Wherry, was originally published in Urdú, and has had a wide circulation. It shews that, according to the Koran, Moslems are bound to believe in all "the four Books," and that, as they hold that the true religion in all ages has been one and the same, therefore, if the Koran does not agree with the Inspired Books which preceded it and which it came to "confirm," it cannot be from God. The rejoinder that the Bible has been corrupted is answered from the Koran, from reason, and from the evidence of MSS. and versions.

9. **Ṣúfiism** (pp.81; sixpence), by Canon Sell, is one of the most able booklets in the series. It shews that the traditional saying of God to David, "I was a hidden treasure, I desired to be known, therefore I created the creature that I might be known," lies at the basis of the whole Ṣúfí system, the idea being Pantheistic, and that "in creation God came forth from internal to external manifestation." The pious man aims at ultimate "return" to God,—*i.e.*, absorption into the Divine. The Primal Element was the first Emanation from

the Divine, and it is often identified with Moḥammed. Here, as elsewhere, Pantheism leads to Antinomianism. The whole system shews man's need of God, and enables a Christian to understand why Christ came to reveal His Father and to make His people children of God, giving union with God without annihilation of human personality.

10 **The Verse of Stoning in the Bible and the Qur'án** (pp. 29; sixpence), by Rev. W. H. T. Gairdner, Iskandar 'Abdu'l Masíḥ, and Sali 'Abdu'l Aḥad. The aim of the booklet,—which it fully attains,—is (1) to prove that the "Verse of Stoning" has been omitted from the Koran, not from the Bible: (2) that the verse does exist in the Taurát: and (3) to shew that in Moḥammed's time (and therefore now) no "corruption" existed in the Taurát. All this is proved by reference to the Koran, the Aḥádíth, and leading Moslem commentators.

11. **The Druses** (pp. 65; sixpence), by Canon Sell. Though the Druses are not Moslems, yet an account of them is not out of place in this Series, for "their religion can be understood only in the light of their origin, which is a Moḥammedan one." The author acknowledges his indebtedness to Silvestre de Sacy's work on the subject. The Druses take their name from Darází, a leading missionary of the Báṭiní sect of the Ismá'íliyyah, and worship Ḥákim, a tyrannous Fáṭimide Khalífah of Egypt. Like the Shí'ite sects in general, they practise *taqiyyah*.

12. **Christianity and Moḥammedanism** (pp. 66; sixpence), by the Rev. W. R. W. Gardner. The author does not attempt to institute a comparison in detail between Christianity and Islám. The object of the booklet is "to appeal to thoughtful Moḥammedans to recognize that the historical issue between these two religious systems demands that they study the Christian writings to which the Koran bears witness as being the revelation of God."

13. **Ghazwas and Sariyas** (pp. 87; sixpence), by the Rev. Canon Sell, D.D. The author refers to the original Moslem authorities regarding these expeditions, and without bias weighs all that can be urged in Moḥammed's favour; for instance, Maulaví Chirágh 'Alí's "Critical Exposition of the Jihád" is carefully considered.

W. St. Clair Tisdall.

Missionlose Länder, ungelöste Missions-Aufgaben, von Dr. S. M. Zwemer. Basel, Verlag der Basler Missionsbuchhandlung.

We welcome this German version of Dr. Zwemer's book, "The Unoccupied Mission Fields of Africa and Asia," which forms the fifth volume of the *Handbücher zur Missionskunde* series. The translation is well done by Luise Öhler, it retains the illustrations (though not the maps) of the original, has a good Table of Contents, and is a small and handy volume. Dr. Julius Richter contributes a preface, in which he speaks warmly of the important work which Dr. Zwemer is doing, and points to the far-reaching results which are already springing from the Edinburgh World Missionary Conference.

W. St. Clair Tisdall.

Der Entscheidungskampf des Christentums um seine Stellung als Weltreligion. Von Carl Mirbt. Basler Missionsbuchhandlung. 30 Pf.

The above is the title of an address delivered by Dr. Karl Mirbt, one of the leading missionary authorities in Germany, before the Bavarian Missionary Conference at Rothenburg, in October last. It deals with the problem of the relation of Islam to Christianity, and

traces the growth of Christianity from a small sect with a living faith and an unquenchable hope, through the collapse of the Roman Empire and the development of the Germanic peoples; through the changes brought about by the discoveries of the fifteenth century; and as the boundaries of the world have extended with the centuries, the question arises: Will Christianity become the religion of the *world*, as we now know it? If this object is to be accomplished, other religions will have to give way,—and they resist. We stand in the midst of this contest, respecting which the broad fact emerges, that, with one aggressive exception, the non-Christian religions stand on the defensive. This warfare, which is traceable through the whole course of modern history, may at any moment acquire political importance, as recent events in Tripoli, India and Egypt have illustrated.

If we enquire what is the position of Christianity among present-day religions, we find that European civilization, in the course of its extension, has been an important factor in facilitating the development of Christian missions, in all parts of the globe.

Africa was entered from the South and West, and subsequently from the East and North. The coast districts were first occupied, but missions are now to be found in the Congo region, in Central Africa and at the great lakes,—centres of life and light.

In the life of the ancient civilizations of Japan, China and India, Christianity has become a factor to be reckoned with. Its influence extends far beyond the number of its adherents, and the growing opposition it meets with affords a sure indication of its power,—progressive and effective.

In Polynesia we see its marvellous effects upon the development of backward races. While the South Sea missions have claimed heavy sacrifices, they have at the same time furnished remarkable evidences of the transforming power of the Gospel.

While a glance at the mission field shews Christianity in evidence all over the world, the increasing contact between Christian and heathen lands is of distinct advantage to the cause of missions. For proof we point to Britain, which country has hitherto developed a far greater missionary activity than Germany. This is to be accounted for in various ways, and among these factors the extension of her colonial empire has a definite place. This is as it should be, and Germany may be expected to be influenced by a similar urgency of incentive, as her colonial policy develops.

The onward march of civilization is not only removing barriers, it also prepares the way for the propagation of the Gospel by acting as a solvent upon heathen superstitions; but another effect has resulted from this impact. There has been an awakening of national consciousness among the non-Christian peoples (witness the *Swadeshi* movement in India, the unrest in Egypt, the Ethiopian agitation in South Africa), and this assertion of independence, which is to be met with on every mission field, is, on the whole, adverse to Christianity.

Animistic religions, which claim attention in so many mission fields offer obstinate resistance to Christian teaching, for they have a firm hold upon the natives by their ancient customs and tribal institutions; but they stand and fall with these institutions, and they are bound to go down before the Western impact. These Animistic religions present no permanent danger; they will collapse. But it is essentially different with Buddhism, Confucianism and Hinduism.

Buddhism is at present experiencing a kind of renaissance, and seeks

to equip itself for the contest with Christianity by establishing schools, by improving the education of its priests and by literary propaganda—efforts which under Japan's leadership acquire some significance. It shows adaptability in copying many Christian institutions, but these borrowed adaptations introduce no new life, and rather tend to weaken its individual character. As the Malay populations get more and more drawn into contact with the industrial life of Europe, it will become increasingly manifest that Buddhism is unable to meet the demands of active modern life. Yet in spite of its glaring weaknesses it is too closely intertwined with the history, the customs, and the race consciousness of the most important nations of the far East, to allow us to hope for its downfall within a reasonable limit of time. Its conquest is likely to tax the efforts of several generations to come.

Confucianism is another dangerous power, dominating the life and thought of the great Chinese nation. Though from our point of view it is absolutely powerless to impart to China the moral support it so sorely needs at the present period of transition, we are only deluding ourselves if we look for a speedy overthrow of this religious system.

The same warning has to be given respecting Hinduism, which by its caste system holds India in such rigid bonds. Whatever unrest there be, whatever attempts at reform and adoption of new methods, there is no ground for the expectation of its early disintegration.

The three foregoing religions occupy a hostile attitude towards Christianity, but they lack power and courage for attack. By far the most dangerous opponent of the Christian religion is Islam. Throughout the Middle Ages it was the terror of Europe ; and when Constantinople fell into the hands of the Turks, the transformation of St. Sophia into a mosque symbolised the victory of the Crescent over the Cross in the lands of the East. At the present day Islam is a world-religion numbering at least 200 million adherents, and it behoves us to consider the gravity of the situation, and to ponder the following facts :—

(1) Islam holds dominion over the Holy Land, and in spite of great efforts Christendom has been unable to dispossess it, and has to submit to the humiliation of having Turkish guards placed over the Church of the Holy Sepulchre at Jerusalem and over the Church of the Nativity at Bethlehem.

(2) The present power of Islam, extending as it does over three continents, does not represent, like the other Asiatic religions, a hoary heritage, but is the result of missionary propaganda, mainly during the last century. Though the actual figures cannot be accurately given, we have every reason to assume that during this period the numerical results of Christian missions do not come up to those of Islam.

(3) The Mohammedan world presents a much greater degree of unity, than Christendom with its deep cleavage between Catholicism and Protestantism, and its divergent ramifications between the evangelical Churches,—divisions which render common action on the part of the whole of Christendom impossible. It is true that among the followers of Islam absolute uniformity is not to be found either, for its inner history is full of passionate conflicts, and its adherents are split up to-day in various sects—orthodox, rationalistic, mystic—while the nations under its sway are separated from each other by political and economic interests, as well as by higher and lower degrees of culture. But by the side of these divergences there is much common ground—in religion and morals as well as in social customs and observances ; the same authorities are acknowledged by the millions of

Mohammedans in the Indian Archipelago and by Moslems in the West, and they all turn in prayer to the central sanctuary at Mecca. The idea of unity is with them a real power, finding its formula in "Pan-islamism" as the expression of Mohammedan solidarity.

(4) Ever since it was founded, Islam has carried on propaganda, and looks upon it as an essential duty to bring the whole human race under the dominion of the Prophet,—a duty insisted upon in the teaching of youth as well as in the reception of converts. Of late, Islam has entered upon a new phase of development. In the countries under European influence the value of culture has come to be understood, and a keen desire for it is manifesting itself at Constantinople and other Oriental cities, where American, British and German schools are patronised, even when attendance at Bible lessons is obligatory. The American College at Beyrout, for instance, is largely attended by Mohammedans. It goes without saying that Islam is fully alive to the advantage of modern facilities of intercourse, and uses them largely for its own purposes.

We are not allowed to hope that increased association with Western civilization will modify the anti-Christian attitude of Islam. Whatever tolerance it may show towards certain forms of heathen practices,—against Christianity it continues to feel nothing but deadly hatred.

In contrast with the passive attitude of Animistic religions, and the defensive attitude of the ancient religions of the East, Islam alone has the energy to take up the contest with Christianity for the millions of Africa and the masses of Asia, whose superstitions are bound to crumble to pieces before the advance of Western civilization.

Such being the situation, this generation has to face a tremendous responsibility. The immediate task is to utilize the present unrest pervading the race for missionary purposes; for while it creates an atmosphere favourable for Christian teaching, it may, unless taken advantage of, change into hard indifference.

We are living in the presence of great movements. The white race is seeking outlets all over the globe, while there are signs of counter-migrations on the part of Asiatics. In this ever-increasing contact between the races, it is our duty to see to it that Christianity, the soul of European civilization, exerts its proper share of influence. To the solution of this problem all Europeans, whose vocation leads them to non-Christian lands, can contribute, but Christendom fulfils this duty in a special way by means of foreign missions. The task before the Christian Church is tremendous, but if she is spiritually alive, the greatness of the task will not appal her, for it is her imperishable hope that her faith will one day assuredly be the religion of the world.

B. H.

Christian and Mohammedan: a Plea for bridging the Chasm. By George F. Herrick, D.D. Published by Fleming H. Revell Company.

It would be well for every young missionary to Moslems to possess this book. The student of Islam, from the scholastic standpoint, will moreover find much that will help him to picture the actual living relations subsisting between Moslems and Christians in the present day. Dr. Herrick writes with the authority of a long experience, gained at a centre second to none in the Moslem world. The present is a transition period in the annals of Islam as a world-force; Constantinople—the sphere of Dr. Herrick's labours—is, perhaps, the very centre of the new

forces struggling for supremacy in that world which still outwardly regards the Caliph as God's vicegerent upon earth.

The author throughout writes in a most sympathetic strain and with the utmost restraint, though he by no means belittles the terrible defects of Islam and its baneful influence upon daily life. "Mohammedans are not our enemies; they are our brothers. We have no war to wage on their religion, much less upon its devotees . . . The missionary enterprise permits no compulsion, no physical or material inducement . . . Its dynamic is not the imperative of duty; it is the impelling power of high privilege. Instead of arms it calls for the fraternal hand, the sympathetic heart, the persuasive voice, the winning manner." This paragraph from the Introduction conveys the eminently Christian spirit in which Dr. Herrick proceeds with his task. The book is divided into three parts: Part I., the Inheritance of the Past. Part II., what Christendom now offers Moslem peoples. Part III., Fishers of Men.

In Part I. a terse description is given of the circumstances—historical and religious—which favoured the influence of Mohammed and led to the cleavage between Moslems and Christians. In Part II., after enumerating the material good that contact with Christians has conferred upon Moslems, the author proceeds to emphasize the ethical contrasts between Christianity and Mohammedanism.

On page 96 the author, writing of the moral degeneration which inevitably set in quite early in the history of Islam, introduces an observation from Dr. Dwight on the subject, with the main purport of which we agree. Not all, however, would, I think, subscribe to the statement that "the scriptural Revelation of God was as much a surprise to Mohammed as to any pagan." The pre-Islamic notion of the Most High prevalent amongst Semitic peoples—the tendency to lapses into idolatry notwithstanding—was something "sui generis" in the opinion of many, and, if we mistake not, differed not a little from the vague notions of the generality of the heathen world—Greek, Roman, or modern.

The doctrine of the Triune God is a mystery undoubtedly—alike to the Semite and non-Semite. Our desire here is merely to remark that not a few feel that the Semitic genius, habit of mind, passion for Monotheism—call it what you will—counts for something, and is an important element in the consideration of Islam and its problems. Primarily, Mohammed's appeal was that of a Semite to Semites; and this fact surely was one of the elements that help to explain the success of his mission amongst his own race.

We are of opinion that the effect of the scriptural Revelation of God upon a Semite is not in general identical with that upon a non-Semite.

Dr. Herrick has some very pertinent remarks under the head—the Christian Missionary and Oriental Customs. "Many Oriental barefoot 'saints' will lay claim to an attainment in holiness superior to the missionary, and the people will believe them rather than him."

The comparatively limited extent in which controversy can be said to play a useful part in unfolding the Christian revelation is insisted on by Dr. Herrick and several tried missionaries, whose answers to some leading questions on this and allied topics form a noteworthy feature of the book.

In conclusion, Dr. Herrick takes a hopeful view of the future, but only in so far as every missionary to Moslems is possessed not only by

the love of CHRIST that constraineth but also by a fraternal love and sympathy for human souls groping in earthly fogs and darkness, and whose need, like our own, is to find and follow the CHRIST, whom to know and serve without a rival is, for the Moslem as for the Christian, Eternal Life.

All missionaries to Moslems owe a debt of gratitude to Dr. Herrick for thus setting down for us some of his mature reflexions upon a problem steeped in difficulties. F. J.

Der Islam in Deutschostafrika. VON M. KLAMROTH. Missionssuperintendent in Daressalam. Berlin, No. 43. Buchhandlung der Berliner evangelischen Missionsgesellschaft. 1912. 16mo.; 72 pp.

A thorough, critical, statesmanlike study of the condition and progress and the future of Islam in German East Africa. The writer has first-hand knowledge of the subject, not only because of his residence and experience, but because he has collected his material through correspondence and interviews with missionaries and government officials throughout the whole region. Twelve centuries ago Islam slowly began to penetrate into this region from the coast, and the author shows how the suppression of the slave trade was one of the reasons for the spread of Islam, while the partition of Africa and the influence of colonial governments have also greatly furthered propagandism. The essay consists of four parts. First, a general view of conditions in German East Africa. The statistics of Professor Hartmann are found to be wholly incorrect, and instead of six and a half millions of Moslems, the total number may not be much over one million. They belong to various sects, especially the Shafi and the Ibadi sects. In enumerating the causes for the spread of Islam, especially in recent years, the writer calls attention to the influence of Moslem women of the baser sort as propagandists, especially among workers on the railroads and plantations (p. 12). It is interesting to note that those who helped toward the spread of Islam were not Moslems from India nor Arabs, but Swahelis.

The second part deals with the character of Islam in German East Africa. It is superficial, thoroughly immoral in its tendency, and scarcely monotheistic even in its creed, because of the popular deification of Mohammed. The ignorance of Moslems in this part of the world is almost incredible, but the author gives undoubted proof for every statement. It is interesting to note not only the rapid spread of Islam among pagan tribes, but the fact that in at least one case, given by Herr Missionar Bachmann, an entire tribe which had turned to Islam from paganism, after two generations went back again to animistic heathenism (p. 20).

The third part of the book deals with the methods of the propaganda; its direction, its agents and the outside influences which help or hinder. The dervish orders have no marked influence in this part of the world, nor are there graduates from El Azhar! The doctrine of Fatalism is one of the strongest attractions in Islam, as is the hope of a Mahdi who shall deliver Africa from the European yoke.

Part four gives the author's conclusions. Although Islam is undoubtedly a peril, social, political and religious, the work of missions is not hopeless even among Moslems. In one station no less than seventy adult Moslems received baptism. The situation calls for

immediate reinforcements of all mission stations and the winning of those pagan tribes which have not yet come under Moslem influence.

Z.

Outlines of Missionary History. By Alfred de Witt Mason, D.D. 12mo.; 338 pp. George H. Doran Company, New York. 1912.

A concise, reliable and readable manual for the study of missions in their broad outlines from the days of the Apostles to our time. Three-fourths of the book are devoted to modern missions in the various fields, including South America, and the last chapter deals with the "home-base." Islam and missions to Moslems are sketched with a fair degree of accuracy and enough detail to give vividness in some thirty pages.

There has been some careless proof-reading, especially in the spelling of names; in every other respect the volume is attractive. The author has collected and arranged his material with practical experience gained as lecturer on the subject and as a leader in missionary education.

Z.

The Making of Northern Nigeria. By Capt. C. W. J. Orr, R.A. 12mo.; 306 pp.; with maps. London: Macmillan and Co. 1911.

A carefully written history and a fair statement of the problems of the greatest of Britain's possessions in West Africa, and the only British dependency that approaches the Indian Empire in magnitude, variety and future possibilities of development. The book is based on Annual Reports to Parliament and the records of the Chartered Company under Sir George Goldie. It quickens the pulse to read how love of enterprise and the call of the unknown first disclosed these wide areas of Moslem sultanates and pagan tribes; it awakens admiration to read of the successful struggles with problems of transportation, administration and education, by men like Sir Frederick Lugard. Most interesting are the chapters on Slavery, British and Native Courts, Land Tenure, and Religion and Education. The author speaks a kindly word for missions, especially the C.M.S., and shows that they, too, have a place (we would say the *first* place) in "the acknowledged trusteeship of European nations over inferior nations." His opinion of Islam can be gathered from this striking paragraph:—

"The 'dead hand of Islam' is sometimes spoken of, as if the religion were a blight which withered all progress amongst the nations who profess it, though the Arabs in Spain held aloft the torch of civilization at a time when the rest of Europe lay wrapped in darkness. But even if it be true that Islam lays a dead hand on a people who have reached a certain standard of civilization, it is impossible to deny its quickening influence on African races in a backward state of evolution. Amongst the pagan tribes of Northern Nigeria it is making its converts every day, sweeping away drunkenness, cannibalism, and fetishism; mosques and markets spring into existence, and the pagan loses his exclusiveness, and learns to mingle with his fellow-men. To the negro, Islam is not sterile or lifeless. The dead hand is not for him.

"Not that the spread of Islam amongst pagan tribes is wholly beneficial. Its appeal to his sensual nature is not without its effect. The very civilization which Islam brings, teaches its vices as well as its virtues. But when the balance is struck between Islamism and Paganism, there can be but little doubt which of the scales weighs the heavier."

S. M. Z.

The Struggle Over Tripoli : a Warning to Turkey. By Dr. MEHEMED EMIN EFFENDI (pseudonym). Authorized translation by Mrs. ELLEN SCOTT, M.L.B., in Berlin. Luzac and Co. Price 6*d.* net.

In this short, political tract, " Dr. Mehemed Emin Effendi " contrives to give a great amount of detailed advice to the Turkish nation. In view of the numerous Balkan enemies who only await a favourable opportunity for attack, in fear of possible aggression on the part of Russia, and in the belief that no other European power would intervene to prevent the complete downfall of Turkey, the writer urges the Ottoman Government to end the war with Italy, to concentrate the power of Turkey, and to husband her resources until a more auspicious moment shall dawn for the empire. But he advocates no mere cessation of hostilities ; Turkish opposition to Italy should be withdrawn upon certain clear conditions, and these conditions form the real interest of the whole pamphlet.

The danger to the Turkish nation and to the supremacy of Islam is not foreign sovereignty but mass immigration, and mass emmigration of the overcrowded Italian people is the avowed object of the present war. Tripoli is not Italy's real objective, but the " hinterland " of Benghasi, which is fertile and capable of a high degree of cultivation. Therefore to obtain peace and to avoid absorption by Christian civilization, let Turkey surrender Tripoli, the desert country, to Italy, and let her present Benghasi to Egypt. The Egyptian people are well able to colonize so promising a territory, and Britain would hesitate to refuse so great an acquisition to the borders of Egypt, lest in later days Italy should wish to unite Eritrea and Tripoli and so threaten to destroy the British railway from Cairo to the Cape.

Having thus disposed of the Christian menace in Benghasi, Dr. Mehemed Emin Effendi lays down the conditions which would safeguard Turkish aspirations in Tripoli. Its complete secession would be made contingent upon several things, of which the most striking are : " Religious freedom for all creeds, *especially for Islam*." " In trials of Italians or other non-Mussulmans for indictable offences against Mussulmans, or against Mussulman customs or institutions, at least a third of the judges must be Mussulman." " Italy shall grant the natives an adequate indemnity for loss and injuries caused by the war. In case that the injured no longer live, and no heirs of the same are in existence, the sum of indemnity must be used for some pious Mussalman foundation." It is questionable whether Italy would agree with the author in heading these demands, " Turkey's obligations ! "

A pregnant warning to France is found in the following paragraphs, " It is not unimaginable that in two hundred to three hundred years African Mussalmans may gain dominion over France, just as the Germans became the rulers of Rome. If a strong African army is once stationed in France. . . . The African Mussalmans undoubtedly far surpass the French in physical strength, and they are also not lacking in mental capacity. No serious psychologist and historian believes that the French officers will succeed in making the will of France, for all eternity, the will of the *force noire*." It is surely incredible that international rivalries between Christian nations will force France to reintroduce into Europe the Moslem menace she so valiantly expelled at Tours by the strength of her mediæval king, Charles the Hammer.

E. L. M.

The Periplus of the Erythræan Sea : Travel and Trade in the Indian Ocean, by a Merchant of the First Century. Translated from the Greek and annotated by WILFRED H. SCHOFF, A.M. 8vo ; pp. 323. New York : Longmans, Green and Company. 1912.

An interesting volume, published under the auspices of the Philadelphia Commercial Museum, consisting of the Periplus, the authorship of which has been variously assigned to Arrian, to Basilis, to Pliny, and others. The date was probably about A.D. 60. This log-book of a Greek in Egypt, who was also a Roman subject, who steered his vessel into the waters of the great ocean to bring back the record of geography and trade along the Western and Southern coasts of Arabia and India, is accompanied by elaborate notes. The Periplus itself occupies only twenty-seven pages. The book has special interest as giving the early history and geographical names of what is now a centre of the Moslem world. There are good maps and illustrations and a full index. Z.

India under Curzon and After. By LOVAT FRASER. 8vo ; pp. 495. London : William Heinemann. 1911.

This record of the achievements of a Viceroy of such marked ability, at a memorable epoch in the British control of India, is of special interest to the student of Islam because of two chapters which deal respectively with the North-west Frontier and with Persia and the Persian Gulf. The history of British commerce and politics in these regions, and the consolidation of British influence, are sketched with accuracy, and the present-day conditions in Southern Persia and the Gulf littoral fearlessly depicted (pp. 78-115). Interesting information is given on Afghanistan : "Afghanistan is a poor country, and must always remain so until it is properly developed. The establishment of the Habeebiya University, at Kabul, the recent introduction of a telephone system along the Jellalabad-Kabul route, the construction of one or two main roads, the inauguration of a motor service, and the tentative efforts to open up deposits of coal and iron near Kabul, scarcely compensate for the reluctance of the Amir to undertake the development of his kingdom upon a broad and systematic basis."

The chapter on "Unrest and Kindred Questions" is, however, disappointing. Although the author refers to Mr. Valentine Chirol's book on the subject, neither of them has adequately described the real attitude of the Moslem population toward British rule, nor the causes of their professed loyalty.

No candid and careful reader of these interesting pages can do other than admire the spirit of British rule and endorse the words of Lord Curzon : "To me the message is carved in granite, it is hewn out of the rock of doom—that our work is righteous and that it shall endure."

L. S. R.

Islam Lands : Nubia, the Sudan, Tunisia and Algeria. By M. M. SHOEMAKER. 12mo ; pp. 248. New York : G. P. Putnam's Sons. 1910.

A beautifully illustrated, popular account of present-day conditions in certain parts of North Africa, by a trained traveller. In the preface the author admits that the title of the book is not euphonious ; it might have been *correct*,—Lands of Islam or Moslem Lands. The descriptions are always interesting and graphic, but the book is popular and in no sense scientific. Its view of Islam is altogether

superficial though severe in its condemnation. The opening chapter of the Koran is given incorrectly (p. 171), and it is unfair to characterize Islam in terms like this : " Thank God it is yet a waning crescent, and will never become a full moon ; a crescent which will diminish and diminish until it fades quite away. At least let us trust so, for it represents as it stands to-day all that is base and horrible to man."

L. S. R.

The Land of Uz. By ABDULLAH MANSOOR (S. Wyman Bury). 12mo ; 354 pp. London : MacMillan and Co. 1911.

This book of travel, in a little-known part of South-West Arabia, consists of two parts. The first half contains a description of the tribes and sultanates of the Aden protectorate, with an account of the work of the Anglo-Turkish Boundary Commission. The second part deals with the remoter tribes north-east of Aden, among whom the author ventured at considerable risk, and spent some years in native dress.

One gets the impression from the narrative of an incorrigible story-teller rather than of a close observer, and is reminded of Blunt and Palgrave rather than of Burckhardt or Doughty. His temper is poetic rather than scientific. The region traversed is described as—

" A lonely land of mystery and space,
A land of steadfast faith and black deceit.
Held are its secrets by a guarded race,
Amid embattled hills and realms of heat."

Dathinah and its tribes, the Kaúr region, backbone of South Arabia, Upper and lower Aúlaki, with the desert route to Behan and Nisab, are the places visited. There is considerable, though not always, accurate information on the tribes, industries, climate and Arab-life of the tribes as well as their superstitions, but not much detail about their religion. The map is excellent, and so are the illustrations ; but the author's exact route of travel is not indicated, nor has the book an index.

S. M. Z.

The World of Islam (or Moslem World) is published by the " Imperial Oriental Research Society." It will be quarterly this year at least. Editor, Professor W. BARTOLD.

Its object is to inform its readers as much as possible as to Moslem ideas, their history in the past and in the present, but absolutely excluding from its programme all Mohammedan tendencies as well as all mission polemics. The first article is entitled " Activities of the faculty of science in Algiers," by S. Smorgorshebsky. It gives the different subjects taught, and the names of professors and teachers. The History of Morocco ; different Mohammedan sects, etc. An article follows called " Outlines of the History of Islam as a Religion," by A. E. Schmidt. The History of Mohammed, the origin, development and spread of Islam. This article refers to the work of Professor Goldziher. Then comes " Criticisms and Bibliographies," by W. Bartold. He speaks of the work of E. Blochet. " The History of the Mongols and Persians," by *Rashid ed Din*.

Other parts are : Tirahim Shenasy, by Medkhal e Khukuk e Asasie. Shujeh-Bey, by Khukuk e Edare. Mohammed Bekrn Khadshetlamie, by Shmtel Islam. Description of Divine service and religious regulations, by A. E. Schmidt. Islam, C. H. Becker, by A. Sh.

I. **Mir Islama** ("The World of Islám"). Vol. I., No. 2. Edited by Professor W. Bartold. St. Petersburg. Roubles 5 per annum, including postage. (W. Th. Kirschbaum, Novoisaakievskaya, 20).

We offer a warm welcome to this new Russian quarterly, the second number of which now lies before us. It is one of the publications of the Russian Imperial Society of Oriental Knowledge (*Imperatorskie Obshchestvo Vostokovédénie*), and promises to be a mine of information on most matters (other than missionary) connected with Islám. Of itself it says: "This magazine is devoted to the study of Moslem civilization as a complex historical phenomenon not accounted for exclusively by the influence of religious dogmas and precepts: and it will endeavour to explain all those civilizing (*kul'turnwya*) influences and those political, economic and other causes, by which . . . the practical life of the Moḥammedan peoples has been and is determined."

In the first article, "On Vaisof's Divine Regiment," E. V. Molostvof gives an account of a Moslem sect which, of course, claims to be the one which ensures the salvation of its adherents (*an Nájiyyah*), and which "is interesting not only for its effort to cleanse the teaching of Moḥammed from the strata deposited upon it by time, but also for the attempt to live in a state without recognising its authority, 'because,' the Vaisovites say, 'we have no need of it.'" This brings upon the "Soldiers of the Divine Regiment" some opposition from the government as well as the ill will of 'Orthodox' Moslems, whom they regard as heretics. This little known sect takes its name, it is said, from a saint named Wais, who lived in Arabia in Moḥammed's time. He not only obeyed all the Prophet's commands but was so devoted to him that, when Moḥammed lost one of his teeth through a horse's kick, Wais, unwilling to retain any advantage over his teacher, knocked out all his own teeth with a stone, and thereby earned the enraptured admiration of his followers, who had even then dubbed themselves "Wais's Divine Regiment." They came into Russia in the ninth century. The present head of the sect, 'Imádu'ddín Vaisof, lives in the New Tartar quarter of Kazan. His father "with the privity and approval of the Emperor Alexander II.," built in Kazan, in 1862, the "Imperial Prayer-House," and there began to teach "the true faith." Leo Tolstoi was much interested in the sect and its chief. The second article, on "The Economic Condition of the Persia of To-day and its Commerce with other Lands," by A. Khashchaf, occupies 31 pp., deals with its subject from the ninth century to the present day, and includes several statistical tables. In the third article, by A. E. Schmidt, we have a continuation of the "Sketches of the History of Islám as a Religion," begun in the first number. It shews how the *Aḥádíth* began and multiplied, and came to form the *second* source of Islámic law, the Koran being the first. We are then told how the system of *Ijmá'* (the "Assent" of the People), based on the saying, "My people shall not agree upon an error" and on Súrah iv. 115, was taken to imply that whatever ordinance met with no protest when published was confirmed by the "Agreement of Silence." It thus became the *third* source, while *Qiyás* ("Analogy") became the *fourth*, consisting of what is inferred from the analogy of what is clearly pronounced in the Koran and the Sunnah. All four Sources are thought to be indicated in Súrah iv. 62. This able treatise on the growth of Moḥammedan Jurisprudence then proceeds to deal with *Fiqh* and with the five divisions of the *Sharí'ah*. In article 4, "Khalíf and

Sultan," Professor W. Bartold himself relates the process by which the "Vicegerent of the Apostle of God," the "Commander of the Faithful," became a great secular ruler. 'Umar I. protested against being styled "God's Vicegerent," and 'Abdu'l Malik (A.D. 685-705) first adopted this title. "The fall of the Ommeyad dynasty, in 750, put an end, once for all, to the political unity of the Moslem world." The complete disruption occurred in the tenth century. In Baghdād itself, in 946, the Khalíf was deprived of the secular authority in favour of the Búides, a Shí'ite dynasty of Iranian descent. Its founder places his own name on the Khalíf's coins with the revived Persian title of *Sháhán Sháh*. Every secular ruler, whatever the extent of his dominions, then began to be popularly called Sulṭán. Sulṭán Alp Arslán caused his own name to be mentioned in the *Khuṭbah* at Mecca in 1070, next after that of the Khalíf Qáim. Henceforward the "Sulṭán" was recognised side by side with the "Imám" (or Khalíf) wherever (except in Spain) the latter was held to be the spiritual head of Islám. Thus the title of Sulṭán received a special and pre-eminent significance which it had not previously possessed. He was called "The Shadow of God," and to justify this the Ḥadíth was invented, "The Sulṭán is the Shadow of God upon earth, and with him everyone that is oppressed shall find refuge." In the time of the Khalíf Musta'sim, in 1258, the Mongols put an end to the Khalifate. He himself was executed with all his family but one little boy, whom the Khán (Hulagú) spared, at his wife's request, to play with her own little son.

Thirty pages are devoted to "Criticism and Bibliography," very full reviews being given of various Russian, German, French, Arabic, and English periodicals, including the *Moslem World*. Then follow five pages dealing with Mohammedan periodicals, especially those published in Russia.

Under *Khronika* the most interesting note is on the "successes of Islam in Japan." A passage from the *Japan Advertiser*, of the 28th December last, is given, which tells of the first Japanese conversions to Islam. The converts are Baron Hiki, his daughter, and his son-in-law. The converts repeated after the Mullah the *Kalimah* in Arabic and English, and took the names of 'Alí, Ḥasan, and Fáṭimah. The Kazan newspaper, *Bayánu'l Ḥaqq*, of the 14th of last March, acknowledges the receipt of the first number of the journal *Islám*, published in the Japanese language. W. St. Clair Tisdall.

The Legal Position of Women in Islam. By Ameer Ali Syed, P.C., C.I.E., LL.D., etc. Hodder and Stoughton (University of London Press). 1*s.* 6*d.* net.

In this able and interesting brochure the distinguished lawyer who is its author uses all his powers of special pleading to make out the best possible case for his client. He mentions all the facts that he can in praise of Islamic law on the subject, but unfortunately his conclusions are vitiated by the omission of equally cogent facts on the other side. For instance, he says: "Polygamy is not part of Islam" (p. 25). The esoteric meaning of this is, that it is not *enjoined* by Islam, and this much is true. But Súrah IV. (*An Nisá*), 3, to quote only one passage at random out of many, *sanctions* polygamy, and Moḥammed's own glaring example in that respect makes it impossible for an orthodox Moslem ever to condemn the pernicious practice. Again the Sayyid says: "Moḥammed interdicted the slaying and mutilation of cap-

tives" (p. 36). How about Mohammed's own treatment of the Banú Quraidhah? It was in the same year (A.H. 6) that the following verse is said to have been revealed: "Truly the recompense of those who wage war against God and His Apostle and run after evil in the earth is that they be killed, or that they be crucified, or that their hands and their feet be cut off on opposite sides, or that they be banished from the land" (*Súratu'l Máidah*, V. 27). The Sayyid cannot deny that the husband himself, without going before a Qádí, has authority to divorce his wife. He says, it is true, that the Mu'tazalites held that the matter must come before a Judge, but he omits to mention that the said sect has always been adjudged heretical, and that it has long been extinct. Neither the Koran nor the Traditions nor the practice of the Moslem world can be stated to impose any such just restriction on what Mohammed (as the Sayyid rightly says) styled a thing hateful to God. He took advantage of it, however, in the matter of Zainab, wife of his adopted son Zaid (Súrah xxxiii. 37). Example in this and other cases has proved more potent than precept. It is true that Mohammed, while stating women's inferiority to men (Súrah iv. 38), did confer on women some privileges with regard to personal property. But he degraded them in many ways, or at least sanctioned their degradation morally,—*e.g.*, by licensing the concubinage of female captives. Tradition (Sunní) states that for a time he permitted *mut'ah* or "temporary marriage" (to use an euphemism), and the Shí'ites still maintain its legality. It is through a Traditional saying of Mohammed, in which he styled woman *'aurat* ("pudendum"), that this very word has been introduced into Urdú (and Turkish) as the ordinary term for "a woman." The Sayyid rightly states that a maiden's consent to marriage is legally required. He omits to say that the law is that her silence gives consent. He does not mention that Mohammed married 'Ayishah at the age of seven years and took her as his actual wife at nine, thereby setting an example that has been widely followed. What is the practical value of permitting (in theory) a girl of such an age the privilege of consenting by keeping silence? Súrah iv. 38 tells husbands that, in dealing with refractory wives, they may "scourge them." The Traditions, however, teach that this chastisement is not to take the form of a blow in the face, and that the mistress of the house must not be beaten in the same way as if she were "a little girl-slave" (*Mishkát*, pp. 273, 274). Yet a husband is not to be called to account for beating his wife (*ibid.*). To all this it is not a sufficient answer to say, as the Sayyid does, that similar evils occur in Christendom. The question is, Can it be shewn that the Christian religious law takes as low a view of woman as does the Islámic religious law? To this there can be but one answer.

W. St. Clair Tisdall.

Hausa Sayings and Folk-lore. Compiled and edited by R. S. Fletcher. Published by Henry Frowde. Price 3*s.* 6*d.* net.

The whole tone of Captain Fletcher's book is satisfactory, clean—if one may be allowed the word in this connection—for not all that comes from West Africa is so suitable for publication.

Pp. 41-116 might be with advantage in a second book together with additional information on native customs. The rest of this book is, however, both helpful and interesting to students of the Hausa language. The "Sayings" and the Vocabulary with its brief notes are excellent.

It seems a pity that the spelling has not followed the standard set; but the frequent divergence serves to shew how difficult must be the setting of a standard in spelling, a necessity nevertheless.

It is evidently due to oversight in proof-reading that an ordinary d is used for the word ' da ' in Saying 82, p. 23, and elsewhere, and the peculiar d in No. 16, on p. 58, and that a few other such slips are to be found.

To state on p. 32 that since ' giwa ' is in the feminine gender it does not mean elephant can hardly be correct since ' giwa ' meaning elephant is a feminine word. A male elephant is ' toron giwa.'

The meaning of ' tsegumi ' is usually slander, and this would be equally apt in Saying No. 93, on p. 25.

It is no easy matter to put English equivalents to native proverbs. A few of those given in this book would be disputed; but that does not affect the Hausa sayings themselves, which have been collected with such care.

One is grateful to have so much help, and one is glad, also, to feel sure that the author has a very genuine interest in the Hausa people and a sympathetic understanding of their thoughts and ways, as well as ability in imparting to others the first-hand knowledge he gains.

E. P.

Les Turcs Ont Passé Là is the title of a book, by GEORGES BREZOL, dealing with the Armenian massacres of April, 1909. The author has added nothing himself, but he has made a compilation of facts relative to the massacres, and has taken for his title the line from Victor Hugo's " L'Enfant Grec ":

" Les Turcs ont passé là; tout est ruine et deuil."

The title is more than suggestive, for it embodies in itself all the martyrdom, woe and desolation which the Christians under Turkish rule have been compelled to accept for more than a hundred years, and in reading the compilation of the facts recorded in this book, we realize the meaning of its title,—the Turks have passed there, all is ruin and mourning, for Turkish fire and sword passed over the fair province of Cilicia and left ruin and mourning. The book contains some chapters on the judgments delivered by the Court Martial at Adana. This Court Martial, instituted by the government, acquitted the governor of Adana and the general of the division, who had both organized the massacres, the plunder and the incendiarisms, on the ground that the governor was a man without capacity and the general a man of soft character. These two murderers, as well as the host of Moslem murderers and robbers, were acquitted and pardoned whilst innocent Armenians were hanged and imprisoned; and Armenian women, whose husbands and children had been massacred and they themselves reduced to the uttermost depths of destitution and misery, were driven out of the court of justice with the words, " What is it that you seek here? Do you wish us to condemn to death Mussulmans for the sake of your husbands and children? Go off and occupy yourselves with your own affairs! The fault is not yours that you are here, but rather the fault of the government that has made spoilt children of you."

But however monstrous as are the facts detailed of Turkish barbarism, and incontestably as the fact of complicity and co-operation

of the government in all the horrors has now been proved, there is one fact above all others that needs to be registered, the fact that the horrors which the Turk wreaks upon the Christians are perpetrated with the acquiescence and support of Europe. D. A. A.

Java, Sumatra, and the Other Islands of the Dutch East Indies. By A. Cabaton. 12mo.; 376 pp. 10*s.* 6*d.* London: T. Fisher Unwin. 1911.

This volume is of absorbing interest. It gives a concise yet ample account of the people, the agricultural and other resources, the administrative system, the chief cities, the antiquities, and the religions of a Dutch Colonial Empire generally unknown to English readers. All that many people know of Java is that it was once British, and that Sir Stamford Raffles was connected with its fortunes. Sumatra, Celebes, Bali, Lombok and Timor are only geographical names to most readers. Yet these colonies have a population of over thirty millions, and afford a most interesting study both of Dutch administration and of the progress of Islam and of Christian missions. The author is a Frenchman, and the book is translated by Bernard Miall, who also writes a historical sketch. Over one-half of the volume is devoted to Java. The rest of the book deals with Sumatra and the smaller islands. Loud in his praise both of the methods and of the thoroughness of Dutch rule at present, the author also tells of the abuses and misgovernment in the past under men like Van den Bosch, "when during twelve years nearly 166,000,000 pounds sterling was extracted from the colony by the most scandalous system of spoliation."

In regard to the character of Islam in Java, the testimony of Mr. Cabaton is interesting: "Although the Javanese remains a Mohammedan with a certain pride in belonging to a great international community, he is none the less a Mohammedan with a minimum of fervour and orthodoxy. He regards all Arabs with great respect, as in his eyes they are all more or less remotely descended from the Prophet, and he especially venerates the Hadjis; but he is not easily persuaded by them to abandon his ancient Hindu or Animistic practices, such as offerings to Buddhist shrines; and although he observes the rite of circumcision, he refuses to fast, and to abstain from work on Friday. As a rule, he is ignorant of his religion; seldom goes to the mosque, and rarely says the five prayers. The people abstain from fermented liquors because they are naturally sober; but certain regents, and the Sultan and the Susuhunan, do not regard the drinking of wine as an offence, in spite of the eminent religious position of the latter." There are, however, signs of a Moslem revival, and also of a desire on the part of the Javanese for higher education. In 1849 the budget for the public education of natives amounted to 25,000 florins. In 1906 it amounted to 2,318,358 florins. There are five normal schools and three hundred and twenty-three elementary schools in Java alone, subsidized by the Government, and 446 private schools.

Reference to missionary work is naturally scant, yet it is sympathetic. The author speaks highly of the intellectual character of the Dutch and German missionaries and of their contributions to science, and says: "It is by means of Christianity that the greater part of these quiet and amiable populations have become the most dutiful, and even, in cases, the most loyal and affectionate subjects of the Dutch Government." The book has a good map and index and many beautiful illustrations. S. M. Z.

The Soul of a Turk. By VICTORIA DE BUNSEN. Demy 8vo.; 302 pp. Illustrated. John Lane, London. 1910. Price 10*s.* 6*d.* net.

This is not merely a book of travels although the outcome of several journeys in Asiatic and European Turkey, notably one through the Armenian provinces down the Tigris on a raft to Baghdad and across the Syrian Desert to Damascus. It is a careful, sympathetic, psychological study of the people met on the journey, more especially of the Moslems and particularly of the soul of Hassan, the dragoman. (The author will hardly excuse us for calling her hero and companion by that name!) Born in Albania of Christian stock, but Moslem from his youth up; a man of dreams and meditations, inclined to follow the Sûfis rather than orthodox Islam; tried in the furnace of affliction, his soul grows by experience and gropes for higher truth. The soul of Hassan is the microcosm of the warring creeds and superstitions of Turkey. "There is Christianity, with its endless variety of Churches, orthodox and heretical; Islam, both Sunni and Shiah; a variety of smaller but not less living creeds, half pagan indeed, but coloured both by Mohammed and Christ—Druse, Yezeedi, Sabaean, Ismaili, Kizilbash. The Tigris valley itself is a veritable hotbed of warring creeds. Not only are traces of them to be found combined in one race—they exist, with complete indifference to logic, in the person of one man. Such a man was Hassan."

The author is at her best in this first chapter. Whether we ascend "the rickety wooden staircase up to the balcony" where Hassan has his home, or sit with him under the spell of the Bektashi dervish, teaching the way to union with Allah, or grieve with him at the death of his mother as "her head falls back on his shoulder, and on her face is spread a deep content" . . . it is all true to life and nature, the highest art. The other chapters are not equal to this, although all are strong and full of interest. We get glimpses of the life of both soldier and peasant in Turkey, and of their relations; we see the smoke of ruined Armenian villages and sit in the divan with Valis and Pashas at state dinners. Interesting and curious superstitions are described, of which the writer was not only a spectator but even a partaker, to show her sympathy and to get close to the heart of the people. The offering of hair, the milk of a yellow cow, magical knots, the blue bead that wards off danger . . . all this appeals to those who would really understand the mental furniture of the Oriental mind. The villager, the peasant, the shepherd all have this primitive faith as a foundation. Islam is a veneer. Even in Turkey Islam has not destroyed Animism. "That 'there is no God but God, and Mohammed is his Prophet,' is not the final solution of life to him. Intellectually he would assent to it, but his real religious life has its roots in a far more primitive base. He needs emotion, he clings to mystery, he fears the unseen. It is the dervish, not the *mollah*, who really appeals to the peasant. It is the *jinn* who haunts the dark pool, and dwells in the ruined tower, who controls his life. Mohammedanism, with its strong broad lines, its exact definitions, its simple solution of difficulties, has very little attraction for him. His is a world of shifting shadows, of pale forms and cloudy border lines. Allah is very vast, but he is cold and unapproachable. There is no getting hold of him, no touching him. The devils and angels and *jinn* are far more palpable and real."

The book makes little reference to mission work. At Aintab the author notes "how within those walls it was hard to realize how sleepy and stagnant was the mental life of the Turkey outside. It was the

West there, in the college at Aintab, the West with its keen life of competition and aspiration. This evening it is the East again. Nobody wants to read Shakespeare and Emerson out here. Life itself is riddle enough for these Turks."

The later chapters tell of superstitions connected with Adonis and Hussein. The final chapter draws a picture of Christians at the Holy Sepulchre. However attractive and fascinating is this portraiture of Oriental life, one cannot help but feel that the writer is often carried away by the glamour of the East, and so is led to idealize because she fails to see all there is in the picture. She herself admits, however, that "there are days when the East is mean and repulsive, when its pitiable contrasts, its dirt, its callousness, its lack of sentiment, oppress and appal." Alas! it is this very dull and weary reality that continually faces those who live in Turkey and travel the road, not once for recreation and adventure, but day by day, striving to help others and to bear the burdens of the souls of the Turks. S. M. Z.

A Directory to Societies and Workers among Moslems in all Lands. 48 pp. Price 1*s*. Nile Mission Press, Cairo. 1912.

This Directory was prepared by Mr. Arthur T. Upson, Hon. Secretary of the Lucknow Conference Literature Committee, and although necessarily incomplete, will prove of the greatest value to all those desiring to promote fellowship and the interchange of ideas, literature and methods between missionaries labouring among Moslems. In lands where the population is all but wholly Moslem, the names of missionaries have been entered without an omission. In other cases, whole missions have been omitted, where it has been well known that they have no work among Moslems. We notice misprints in the spelling of German and Danish names, and some omissions and inaccuracies especially as regards India and Java. Each mission should have at least one copy, if for no other reason than to help to correct and complete the next edition. Z.

Prayer Cycles for Mission Lands: North Africa, Northern Central Africa, Southern Central Africa, Egypt and Arabia, Palestine and Syria, Turkey and Asia Minor, Persia and Central Asia, India and the Far East. With maps. Nile Mission Press, 16 Southfield Road, Tunbridge Wells. Price 1*s*. 8*d*. 1912.

Nearly all missionaries in the Moslem world are already acquainted with the admirable Prayer Cycles prepared for different sections of the field by Miss Annie Van Sommer. In accordance with a request from the Lucknow Conference Committee, she has now prepared Cycles for the whole Moslem world and had them bound together in one volume. The little book is at once a revelation of how much remains to be done and an inspiration to united prayer that it may speedily be accomplished. It should prove invaluable to all those willing to give themselves to the work of intercession.

Mountain Pathways: a Study in the Ethics of the Sermon on the Mount. With new translation and critical notes. By Hector Waylen. Second Edition. 8vo.; 128 pp. Price 3*s*. 6*d*. Kegan Paul, Trench, Trübner and Company, London. 1912.

Something fresh and unconventional in the study of this great discourse, and a valuable contribution to New Testament criticism and exegesis. The most interesting chapter for missionaries and their converts in such lands as Turkey and Arabia, is that on the doctrine of Christian non-resistance. This is exceedingly well written, and is worth translation.

MISSIONARY NEWS

——:o:——

Things as they are. The Problem in Nigeria.

One cannot always live in the blaze of popular interest, and since the finger of crisis, which we are apt to call "strategic," has pointed towards China, we in the West Sudan are left to reap what scanty harvest we can from the fashionable phrases in which the Christian world summed up their study of our problems a year or so back. They discovered a "Moslem Menace," but though its alliteration caught the ear its reality still remains to be faced. A burst of optimism suggested that we could "throw a breakwater across Central Africa," but the tide of Islam still rolls on, and we at the front know that to hit off a happy phrase is a vastly different thing from dealing with facts. The problem of a false religion gaining on Christianity may be an interesting psychological or sociological phenomenon, but its attraction loses colour when rendered in plain prose.

To look at the problem in its every-day dress :—

(1) First there is fashion—a large factor in determining human opinion. Here is a strong, progressive people in one part of Southern Nigeria, till lately bitterly anti-foreign, but now, as someone who has lived amongst them described them to me recently, "walking and talking in English." Having once opened their doors, they now want the newest of every fashion—the men's collars must be an inch higher than those worn in Lagos, and the ladies' hats two inches larger in circumference. What is their religion ? Less than twenty years ago it was pagan, now Christianity is popular, and Mohammedanism is fashionable. It is possible to wear an English-cut coat, and take an English translation of the Koran to worship in the mosque. This is hardly a "problem," it is things as they are, or, rather, as they need never have been.

(2) Or, again, it is a case of worldly advantage, and we of European tradition cannot blame a native of Nigeria who changes his religion to better his position. There are some powerful Moslem "combines" in this country, trade "rings" so to speak. For example, the canoe traffic of the Lagoons is almost entirely in the hands of Moslems, and it is a profitable business. What more obvious to the shrewd Yoruba, who knows how to appreciate the blessings of money, than to don a wide robe, procure a string of beads, and enter the brotherhood. A creed which fills the pockets is worth professing.

(3) There is another factor which plays a large part in determining religious belief—that is superstition. The pagan, whose life is suddenly invaded by motors, books, bicycles, and the like, is conscious that his heathen worship, however devilish, is inadequate to the new forces around him. He must have like to cope with like, and the needed charm presents itself in the shape of "book." The sight of a trader (a Moslem) seated reading, or more likely pretending to read, impresses him, and the writing, almost equally unintelligible to both, is made into a charm either to wear on the body or to inscribe over the house. In the bush village away at the back of Sierra Leone, or here in the populous and progressive town of Ibadan, the Mallam with his book and his beads stands for something higher, more powerful than what

the pagan knows. Every time I walk down the road from our house I pass, here and there, a newly-built house decorated with Arabic writing —the sure sign of a pagan gone over to Islam. It is hardly a "problem," it is merely superstition feeding on ignorance, which the flimsiest knowledge of Arabic would be sufficient to shatter. As one who has wide experience in Sierra Leone was saying to me the other day, "Teach boys—*and girls*—to read Arabic, and the spell of Islam in this country would largely be broken. It is superstition—not sanctity —that has gathered around the Mallam and his sacred book and beads."

(4) Lastly, as one of the every-day aspects of our "problem," there is marriage as a means of spreading Islam. Fashion, trade, superstition may all play a part in the conversion of a man to Islam, but a woman is won by even simpler methods. I was visiting the other day in a compound of Kano Hausas in this city of Ibadan. The Hausa wives proper were sitting listening to me—that is, more or less as the subject proved interesting—when two women of an obviously different type made their appearance. Their very speech and gesture proclaimed them heathen, yet, by disguising my curiousity, I managed to find out that they had been brought into this "abode of the faithful," and were learning to do their regular *salla*—converts by marriage, but heathen at heart. Multiply this a thousand times, for this obviously simple method of course applies to one-half of the Moslem population in a pagan community, and you have things as they are in plain prose.

I do not want to touch any chord of sentiment. The colours of this country do not lend themselves to the painting of dark pictures of unhappy, shut-up women, or thinking men hungry-souled for that which Islam cannot give. For the most part these are a happy, sunny people, and of them the Moslem is the best-housed and best-clothed. It is only we who know that they are alienated from the life of God through the ignorance that is in them.

And not only are they prosperous and wealthy even, but living among pagans their creed sits very lightly on them. A proverb common among the Yorubas is, "Every Mohammedan makes his profession as he likes," which means that prayer and fasting are reduced to a minimum, drink and gambling and vice are connived at, and even friendship with, and attendance at, Christian worship is permissible. I have wondered whether it may not be that what Islam is gaining in extent in West Africa it is losing in strength, that as its channel widens its current loses depth and resisting force. Coming from the Hausa country where Mohammedanism if not scholarly is at least staunch, I have been amazed during my stay in the Yoruba country to see the disintegrating effect on Islam of a pagan community largely touched by Christianity. Paganism itself broken by Christianity is breaking up Islam. Here in this great heathen city of Ibadan, of a quarter of a million people, is a chief only two removed from the king. I was talking to his son, a lad of fifteen or sixteen who has been educated in the C.M.S. High School. He told me that both Moslems and Christians were trying to convert his father, the former coming on Fridays to preach to him, the latter on Sundays, and that he believed his father would choose the Christians—a symbolic rivalry!

I remember my surprise when first attending the C.M.S. Schools Anniversary in this town to hear announced a subscription of two guineas from the king, a Mohammedan. Then, again, that a Mohammedan king of another town had ordered all his chiefs to attend with

him a Christian service, even consenting to the removal of their headgear as a mark of respect to the place. The reason given was that he had noticed that wherever the Christians went the pagans were the better for it. I cannot help thinking that Islam, shaken out of its exclusiveness by factors of human progress in which it has no share, is being forced, in this country at least, to modify the arrogance of its creed. The Moslem, who has travelled beyond his walled town in the Sudan, who has had an Arabic Testament thrust into his hand at Lagos, who has seen large pagan communities lifted out of ignorance and serfdom into a wealth and culture from which they can afford to look down upon him has, even though he refuse to acknowledge it, a " problem " indeed to solve. I remember a significant remark made to me by a Hausa woman a few weeks back. I was telling her that Jesus, unlike Mohammed, was willing and able to save the *whole* world, and she replied, " Of course you say so, you (meaning the white race) are in possession of the whole world." Even here, then, the argument of the extending rule of the Christian over Moslem and pagan alike has penetrated.

It is only to turn to such a town as Kano, where Islam stands solid and the Christian Mission retreats before the Christian Government which drives it out, and we note the striking difference. In the words of one whose heart has yearned, and whose lips have laboured for that town, " it seems that of all the new introductions into this country the only one that does not go well is Christianity." I venture to say that it will not be the " planting of a fine cathedral " in the capital of the Western Sudan as in the Eastern that will " give the Mohammedans any idea that we believe in prayer at all," but it will be the testimony of living temples of God alone that will make them exclaim, " This is the work of God, we cannot overthrow it."

Lagos. ETHEL P. MILLER.

Unyamwezi—East Central Africa.

"All at once, and almost without warning, modern culture here runs up against a primitive state of things which is in many ways still of a patriarchal nature. For the people among whom we are working, the Wanyamwezi, who are easily swayed by impressions of all descriptions, this means a time of great inward danger. The men tell of the things they have seen and done whilst engaged in building the railway : they have seen wonders performed ; they have built bridges ; they have blasted rocks ; they have sunk wells. Impressions such as these are overpowering. The past appears almost valueless to them ; and the young people in many instances make fun of it, and are ready scornfully to cast it aside altogether. When, for example, a member of the household of the local sultan, in accordance with ancient custom covered his head on beholding the Vupanda, which is the sacred mountain near Ipole, with the cave of the spirits—an act of fear or of reverence for the spirits of his ancestors—people laughed at him as a representative of the " old " religion, and called him a fool. Without doubt, an advance of civilization, such as this, means the making of a breach in heathenism, which already has long been crumbling away. But that does not by any means say that heathenism itself has received its death-blow in the hearts and the lives of the people. The heathen will seek to appropriate to his use a good many things which modern civilization places within his reach ; but he will soon begin to realize

that it is not able after all to give him much that he requires,—*e.g.*, freedom from the curse of fear and of death. Then he will return once again to his former heathenism ; unless he seeks to take hold of another saviour, such as is offered him by Mohammedanism now as never before.

True, Islam has been a long time in the country. And what it has brought to the interior during the century since it first entered it, that every African knows. Slavery and slave wars are, with all the harm that they do, closely identified with the name of Arab. True, the representatives of Islam have also brought a certain amount of culture into the country ; but they have jealously kept watch lest the natives—the Schensi, or heathen—should get the benefit of any of it. The fruit trees which grow, say, in the old Arab *Schamben*, have not found their way into the neighbouring villages. The natives used to be told that to eat this fruit and to plant these trees meant certain death to them. But to-day Islam has changed its mode of procedure. It makes propaganda for itself ; for it desires with the assistance of its religion, which allows the blacks to remain practically as they are, to retain its power in Africa, and, if possible, to snatch the white man's possessions out of his hands again. We may expect this Mohammedan invasion to follow the pathway made by the European into the interior, and to assert itself more forcibly and with greater purpose than heretofore."—*Periodical Accounts Relating to Moravian Missions.*

Tripoli.

Tripoli of the Barbary States, recently occupied and annexed by the Italians, is the last of the provinces of North Africa to be invaded by a Christian power. It is three times the size of Italy, and has a native population of about a million and a quarter, all Moslems except about fifteen thousand Jews, whose ancestors emigrated there about 2000 years ago. There are also, perhaps, seven thousand Christians, mostly Maltese, who are found in the coast towns.

Until very recently Tripoli was practically unknown to the general public, and very few travellers thought it worth a visit. But to students of missions to Moslems a special interest has attached to it, because of its intimate connexion with the great Sahara and the great and populous Sudan. What share Tripoli has had in the propagation of Islam in the Sahara, Wadai, Borneo, and the Hausa states in the past is uncertain, but it is very probable that in the future it will prove an important strategic centre from which to evangelize the Moslems of these lands, especially the Sahara and Wadai.

Since Egypt and Tunis passed under the rule of Christian powers, it has been the boast of Tripolitan Moslems that it was one of the very few remaining "lands of Islam," having no native Christians and being still governed by the "true believers." They have been considered more fanatical than the rest of their brethren in North Africa, and up to 1889 it was considered hopeless for Protestant missionaries to attempt to settle amongst them. In that year, however, Mr. E. H. Glenny, honorary secretary of the North Africa Mission, paid a visit to the capital, and in spite of much advice to the contrary, decided to send missionaries to open a medical mission as the most effective means of disarming opposition, winning the confidence of the people, and drawing them within sound of the Gospel. Mr. Michel and Mr. Harding were chosen for the work. The British Consul received them

kindly, and invited them to meet the Pasha, an educated and liberal-minded old man. He listened with sympathy to their account of what they proposed to do, and while expressing his opinion that it was a hopeless task to try to elevate the Arabs, he told them he thought it very good of them to spend their time and energies in that way, and that they were free to do what they could for them.

A house was rented, and it quickly became known that an English doctor had come and was giving medicine free. His fame soon spread, and people, chiefly men, of all classes, from the very poorest to the well-to-do Arab gentleman, might be seen sitting together in the waiting-room listening to the Gospel message. The work at the dispensary prospered under Mr. Harding and his successor Mr. Venables, till the number of registered attendances rose to ten thousand a year, the patients including Moslems of all classes and from every part of the Vilayet, and even from the Sahara and the distant Sudan. Some of them heard the Gospel often enough to become familiar with its essentials, and some asked for and were supplied with New Testaments or Gospels, which found their way to distant parts where no missionary could penetrate.

Along with the work of healing and preaching at the Mission House, the women have been visited in their homes and taught by the mission ladies; while the men were visited in the shops and cafés in an unostentatious way so as to avoid attracting the attention of the authorities or rousing their opposition.

In 1896 a Bible depôt was opened, and though sales have been very few, some thousands of Bibles, New Testaments, and Gospels in Arabic have been distributed.

About the same time a girls' class was started, and did a good work in a very modest way. This is the only effort that has been made in the direction of education.

From the first, missionary work has been restricted to the capital, which covers an area of nearly a square mile, the missionaries not being allowed to go into the interior. The reason given for this restriction is that the government could not be responsible for their safety. Although the influence of the medical mission has, through the individuals who came for treatment, extended to every part of the Vilayet, it may be said that no missionary work has been done outside the capital. A good work has been done and much prestige obtained, but at least ninety per cent. of the population remain untouched by the Gospel.

It has long been the conviction of the workers that in school-work is the best hope of permanently influencing the population, and this is the direction in which the work needs strengthening. In the early days it might have been difficult to obtain pupils, there would now be no difficulty in that respect, for the better class of natives have for years pleaded for the opening of an English school, and this, knowing full well that a special feature of such a school would be the teaching of Christianity.

Next to Tripoli the most important town on the coast is Bengari, the capital of Cyrenaica. Only lack of men and means has prevented the North Africa Mission from planting a station there. The most effectual means of gaining a footing amongst its reputedly fanatical Moslems would be the establishment of an efficient medical mission as soon as the Italians will permit missionaries to reside there.

Shadames, Murzuk, and Ghat, though they have only a small

population, are important strategic centres from which to evangelize the tribes of the surrounding countries. The most important of these is Murzuk, being the capital of Fezzan and the most central base from which to evangelize the Sahara tribes, Touaregs and others. Here also a medical mission ought to be established. It is almost certain that the people of Fezzan in general would welcome into their midst the medical missionary. They are of much higher character than their northern brethren, and are the mildest of people.

A MISSIONARY WHO SPENT TWENTY YEARS THERE.

Moslems in Manchuria.

Dr. Agnes Cowan writes from Ashiho to the *Women's Missionary Magazine* of the United Free Church of Scotland :—

"Recently my colleague and I have come in contact on several occasions with Mohammedans. I constantly have them as out-patients, in fact, about half the out-patients who come are Mohammedans. This accounts for the fact that so many of the women who come to dispensary, and need surgical attention, and who even in many cases promise to come in, do not turn up as in-patients. This summer I have constantly heard excuses made when I suggested patients should come to stay. "Oh, doctor, there is no one at home to look after the house if I leave," is the favourite objection. Or, "I have a young baby whom I cannot leave." I tell them to bring the baby too, and then out comes another excuse. Afterwards the dispensers tell me "That was a Mohammedan, that is why she will not become an in-patient." Or in other cases they fix the day for coming in, say they are willing to have an operation, and then simply do not come.

About a month ago we were invited to go and see the Mohammedan temple, which is not five minutes' walk away. There were big rose bushes in the temple compound with beautiful blooms on them. We were requested not to touch them. We arrived at the temple door, and there a priest barred the way and said we might just look in. This was rather disappointing, but in a little a bystander said that if we cared to take off our shoes we might go inside. We complied, and so were allowed in. They had thought the two foreigners would not care to do that, so had not mentioned it! Inside there was a pulpit on one side, on a slightly raised platform. At the other side of the platform was a youth busily reading the Koran. On the floor there were beautiful rugs. We were told they were made at Petuna, which is one of the out-stations. We were greatly struck with the cleanliness of the temple —it was spotless. As we parted from our guide, mutual invitations to call at each other's house were given.

Not very long after this a Moslem woman came as an out-patient, and when she had got her prescription she asked if her little girl might come to school. I am afraid our faith was small, and we did not expect her to come. Often, in hospital, women say they will send their children to school, and that is the end of the matter. But we were wrong, for the child came. Her mother came with her, and it was explained to her that the Bible was read and studied every day. The mother made no objection to her child reading the Bible. The little girl was very shy and rather small to be alone, so she only stayed a few days. But an older girl was sent instead. School has closed now, but we hope that at least one, if not both, of them will return when the school opens again in September.

In early spring, a woman was brought by her husband and mother-in-law, who said she was mad. She was a young woman, and seemed terrified. She would not speak a word, and looked very dazed. I made further inquiries, but found it very difficult to get a coherent story. I rather suspected they had been ill-treating her. I gave her medicine, and from time to time the prescription was renewed. Then she began to come herself on out-patient days, and was greatly improved. A week or two ago, on a Saturday afternoon, I found her with her youngest child sitting chatting to the dispensers in the compound. She seemed quite happy, but soon began to tell me that she had been cruelly beaten by her husband the day before. She said he did not want to do it, but his mother made him do it, such is the power of the mother-in-law in China. Her shoulders and back were all black and blue. That day her husband had gone away for the day, and her mother-in-law was still very angry with her, so she had come to hospital for safety. I felt glad she had so much confidence in us. She had brought her food and even the water to cook it with, as being a Mohammedan she could not use ours. She stayed till evening and then went home, saying her husband would be back.

I have had Moslems come to get teeth drawn, and they have brought a supply of water to wash out their mouths with! They take medicine quite readily. Perhaps they imagine it is all drugs and no water, or that the medicine is strong enough to overcome the pollution of the water.

We are surrounded by Mohammedans on all sides in this part of the town, and will still be when we move into our new premises next year. The ground is only a stone's throw away from where we are at present living."

Medical Work of the Salvation Army in Java.

The Christian World, of London, describes the medical mission carried on by the Salvation Army in Java, as follows: "It deals with the mixed multitudes of the Dutch East Indies—almost all of whom are Mohammedans—and is practically the only British missionary organization at work there, and its officers, drawn from ten different nations, do their mission preaching by a persistent course of medical practice. Every one of the *sixty-four officers is a medical practitioner, and upwards of* 5000 *patients* are treated by them every week. The Dutch Colonial Government gives every assistance. Major Clifford's wife is in charge of a large institution in Samarang, with 170 sick and needy Javanese inmates, including 60 juvenile criminals, brought in from the thieves' market. These youngsters are kept in the home entirely by methods of kindness, and are turning out remarkably well. Other inmates are suffering from almost every form of skin disease; some are mentally deficient, some have elephantiasis, and great numbers need attention for eye troubles. The Salvationists are also looked upon as official chaplains in the state prisons, where they circulate gospels in six different languages."

INDEX TO VOLUME II.

——:o:——

LEADING ARTICLES.

		PAGE
Ahmadiya Movement, The	Dr. H. D. Griswold	373
Arab Rebellion in the Yemen, The	The Rev. J. C. Young, M.D.	21
Bahaism in Persia	J. D. Frame, M.D.	236
Baghdad as a Moslem Centre	F. Johnstone, M.B.	277
C.M.S. Missions to Moslems	Eugene Stock, D.C.L.	122
Cherry Blossoms—A Parable	Miss I. Lilias Trotter	301
Dhikr, The	George Swan	380
Entering Wedge, The	Professor J. P. McNaughton	37
Hyderabad, Deccan	The Rev. G. E. Brown	66
Islam and Christianity in Abyssinia	Karl Cederquist	152
Islam in Afghanistan	T. L. Pennell, F.R.C.S.	133
Islam in Northern Nigeria	The Rev. J. L. Macintyre	144
Islam in Nyasaland	The Rev. A. L. Hofmeyer	3
Jihád	The Rev. W. R. W. Gardner	347
Language Study	The Rev. F. Hoskins, D.D.	358
Missions in Morocco	A Missionary	258
Modern Anti-Trinitarianism and Islam	The Rev. N. M. Steffens, D.D.	157
Moslem Policy, A	Professor A. Le Chatelier	339
Moslem Tradition, On	D. S. Margoliouth, Litt.D.	113
Nearest Way to the Moslem Heart, The	The Rev. J. Cantine, D.D.; The Rev. Ahmed Shah; the Rev. J. C. Purdon; The Rev. G. F. Herrick, D.D.	9
New Woman in Persia, The	Miss A. W. Stocking	367
Points of Contact	Principal A. E. Garvie, D.D.	230
Proposed Moslem University for India, The	The Rev. A. H. Ewing, D.D., Ph.D.	182
Some Unfounded Moslem Claims	The Rev. E. M. Wherry	286
Tiflis as a Moslem Centre	E. John Larson	405
"The Book" of the "People of the Book"	The Rev. W. St. Clair Tisdall, D.D.	164
"The Way" of the Mohammedan Mystic	The Rev. W. H. T. Gairdner	171, 245
Working Library on Islam, A	The Rev. S. M. Zwemer, D.D.	32
World-Wide Mission of Christianity, The	Dr. Julius Richter	263

REPRINTS AND TRANSLATIONS.

		PAGE
"Burden Bearer," The		26
Influence of Islam on Backward Races, The	G. Simon	387
Koran Doctrine of Redemption, The	W. Knietschke	60
Moslems and the Indian Unrest	S. M. Mitra	71
Moslem Apocryphal Legends, Some	L. Cheikho, S.J.	47

BOOK REVIEWS.

Abdoerraoef van Singkel; Bijdrage tot de kennis van de mystiek op Sumatra en Java	O. I. Archipel	200
Annali dell Islam	Il Principe Leone Caetani	190
Arabic Prose Composition	T. H. Weir	87
Armeniens et Jeunes Turcs. Les Massacres de Cilicie	A. Adossides	198
Around the Black Sea	W. E. Curtis	323
Aspects of Islam	Professor D. B. Macdonald	312
Beyan Pérsan, Le	Seyyed Ali Mohammed	202
Boukharokoie Khanstvo Pod Rousskim Protectoratom	D. N. Logofet	201
Cheikhisme, Le	A. L. M. Nicolas	202
Christian and Mohammedan	G. F. Herrick, D.D.	422
Conquète du Monde Musulman, La		204
Conversational Grammar of the Hindustani Language	The Rev. W. St. Clair Tisdall, D.D.	87
Coptic Congress, The		89
Daylight in the Harem: A new era for Moslem women		194
Development of Muslim Theology, Jurisprudence and Constitutional History	Professor D. B. Macdonald	312
Directory to Societies and Workers among Moslems in all Lands		435
Drei Jahre in der lybischen Wüste	I. C. Ewalds Falls	90
Elementary Arabic: A Grammar	F. Du Pre Thornton	87
Elementary Arabic: First Reading Book	Thornton and Nicholson	87
Elementary Arabic: Second Reading Book	R. A. Nicholson	87
Elementary Arabic: Third Reading Book	R. A. Nicholson	87
Encyclopedia of Islam, The		89, 193, 326
Entscheidungskampf des Christentums um seine Stellung als Weltreligion	Carl Mirbt	419
Erwachen der mohammedanischen Welt und die Aufgabe der Christenheit, Das	R. Schäfer	204
Eunuques d'aujourd'hui et ceux de jadis	D. A. Zimbaco Pacha	200

BOOK REVIEWS—*continued.*

		PAGE
Fünfzig Jahre Batakmission in Sumatra	Lic. D. J. Warneck	99
General Instructions for Pilgrims to the Hedjaz		324
Geographische Charakterbilder aus der Asiatischen Türkei	H. Grothe	86
Great Leaders in the World Movement, Some	R. E. Speer, D.D.	202
Hadjin and the Armenian Massacres	Rose Lambert	198
Hakim Sahib, the Foreign Doctor, The	R. E. Speer, D.D.	324
Hausa Sayings and Folk-lore	Compiled and edited by R. S. Fletcher	431
In the land of the Pharaohs	Duse Mohammed	321
In the Shadow of Islam	Demetra Vaka (Mrs. Kenneth Brown)	325
India Under Curzon and After	Lovat Fraser	427
Islam: A Short Study	T. Archibald Brooks	318
Islam in Deutschostafrika	M. Klamroth	424
Islam Lands: Nubia, the Sudan, Tunisia, Algeria	M. M. Shoemaker	427
Islám Series, The		417
Ist der Islam eine Gefahr?	R. Schäfer	325
Java, Sumatra, and other Islands of the Dutch East Indies	A. Cabaton	433
Kitab al Kaul al Mubin fi Rud 'ala al Mubasherin	Muhammad Tala'at	201
Kitab el Natijet al 'Asariya min el Mutarahat el Koraniya		85
Khont-Hon-Nofer: The Lands of Ethiopia	Karl Kumm	321
Land of Uz, The	Abdullah Mansoor (S. Wyman Bury)	428
Lectures on Moral Battles	John R. Mott, LL.D.	86
Legal Position of Women in Islam, The	Ameer Ali Seyd	430
Lethaby of Moab	Thomas Durley	203
Life in the Moslem East	Pierre Ponafidine	203
Mahad-ul-Islam, or The Cradle of Islam		197
Making of Northern Nigeria, The	Capt. C. W. J. Orr	425
Mission Calendar		90
Mohammedanism	D. S. Margoliouth, Litt. D.	195
Mohammed et la fin du Monde	Paul Casanova	323
Moslem Christ, The	S. M. Zwemer, D.D.	80
Moslem Peril, The	W. Roger Jones	326
Mountain Pathways: A Study in the ethics of the Sermon on the Mount	Hector Waylen	435
Mystics and Saints of Islam	Claud Field	202
Nederlandsch-Indische Menschen en Dingen	M. Wagenvoort	80
Neerlands Indië		193
New Spirit in Egypt, The	H. H. Fyfe	199

BOOK REVIEWS—*continued.*

		PAGE
Nord-Togo und seine westliche Nachbarschaft	Dr. R. Fisch	90
Outlines of Missionary History	A. de Witt Mason	425
Peace and No Peace	D. A. Apcar	326
Periplus of the Erythræan Sea, The	Translated and annotated by W. H. Schoff, M.A.	427
Prayer Cycles for Mission Lands		435
Prolegomena van Protestantsche Zendingswetenschap	Dr. F. E. Daubanton	84
Quran, The	Arranged by Mirza Abu'l Fadl	82
Recherches sur les Musulmans Chinois	Commandant d'Ollone	319
Religious Life and Attitude in Islam, The	Professor D. B. Macdonald	312
Reply of the Executive Committee to the Article in Sir Eldon Gorst's Report		89
Report of the Eighteenth Conference of Foreign Mission Boards of the United States and Canada		86
Revolution in Constantinople and Turkey, The	Sir W. Ramsey	201
Science de Dieu, La	A. L. M. Nicholas	202
Semitic Study Series		85
Soul of a Turk, The	Victoria de Bunsen	434
Struggle over Tripoli, The	Dr. Mehemed Emin Effendi	426
Studi di Storia Orientale	Leone Caetani	79
Tahdhir el Muslimin wal Muslimat min Mudaris el Nassara wal Mustashfiat	Ahmed Ali el Maliji	86
Teaching of Islam, The	Mirza Ghulam Ahmad	318
Turcs ont passé là, Les	Georges Brézol	432
Turkestan : the Heart of Asia	W. E. Curtis	322
Türkisch-Arabisch-Deutsches Wörterbuch	Tewfik Ahsan and E. A. Radspiller	87
Twentieth Century Urdu-English Dictionary	J. Nath Sen	88
Who is Sufficient ? (Sudan United Mission)		204
World Atlas of Christian Missions, The		84
World of Islam	Edited by Professor Bartold	428
Yukusu : the Very Heart of Africa	H. Sutton Smith	322
Zig-zag Journeys in the Camel Country	S. M. and A. E. Zwemer	203
Zustände im heutigen Persien	Translated by Dr. W. Schulz	86
CORRESPONDENCE		215
EDITORIALS		1, 225, 337
MISSIONARY NEWS		107, 221, 332, 436
NOTES ON CURRENT EVENTS		98, 189, 303, 408
SOME RECENT BOOKS OF INTEREST TO STUDENTS OF ISLAM		205
SURVEY OF PERIODICAL LITERATURE		91, 208, 327

CONTRIBUTORS.

	PAGE
Brown, G. E.	66
Cantine, J.	9
Cheikho, L.	47
Cederquist, Karl	152
Ewing, H. Arthur	182
Frame, J. Davidson	236
Gairdner, W. H. T.	171, 245, 312
Gardner, W. R. W.	347
Garvie, A. E.	230
Griswold, H. D.	373
Herrick, G. F.	9
Hofmeyer, A. L.	3
Hoskins, E. Franklin	358
Johnson, Frederick	277
Knietschke, W.	60
Larson, E. John	405
Le Chatelier, A.	339
McNaughton, James	37
Macintyre, J. L.	144
Margoliouth, D. S.	113
Mitra, S. M.	71
Pennell, T. L.	133
Purdon, J. C.	9
Richter, Julius	263
Simon, Gottfried	387
Shah, Ahmed	9
Steffens, M. Nicholas	157
Stock, Eugene	122
Stocking, Anna Workman	367
Swan, George	300
Tisdall, W. St. Clair	81, 157, 318, 319, 417, 429
Trotter, I. Lilias	301
Wherry, E. M.	1, 217
Young, J. C.	21
Zwemer, S. M.	32, 79, 82, 190, 225, 337, 425, 428, 433

WORLD'S EVANGELICAL ALLIANCE.

———::o::———

CALL TO A DAY OF PRAYER

for the Moslem World,

WEDNESDAY, OCTOBER 16th, 1912

(being the Centenary of the death of Henry Martyn at Tocat, on October 16th, 1812).

———::o::———

Next to that of Raymund Lull the name of Henry Martyn stands out in the annals of the Christian Church as pioneer in the evangelization of Moslem lands. Henry Martyn was the first of the long list of missionaries of the Church Missionary Society and other Societies who have devoted themselves to preaching the Gospel among the Moslems of India, Persia, Arabia, Afghanistan, Egypt and Africa. By his scholarly work as translator of the Scriptures, by his labours and journeyings, by his faith and zeal and prayers abundant, perhaps most of all by his tragic death, the influence of Henry Martyn was in his day felt throughout the whole Church and has continued until now. How can we better commemorate his life and death than by united prayer for the Moslem world ?

The urgency of the present situation is in itself a call to this day of Prayer. Never before have the opportunities been so great or the situation so full of hopefulness. Contrast the condition of the Moslem World as Henry Martyn knew it, with its condition to-day ! Politically, socially, spiritually, everything is changing. And the very unrest of the Mohammedan World, intellectual, political, and spiritual, adds to the urgency of this call.

The Moslem problem now appeals to the heart of the Church as it never did before. On the one hand the peril of Moslem aggression in Africa and in Malaysia calls for Intercession ; while on the other the large growth in the circulation of the Scriptures among Moslems, the changed attitude toward Christianity, and the increase of converts, are grounds for encouragement. God in His providence is allowing us to witness signs which indicate a coming crisis and victory. " Father, the hour has come, glorify Thy Son."

As regards the method of observing this day of Prayer, while hoping that united gatherings may be possible, we suggest and urge the family altar and private prayer as even more important than public gatherings. All can follow the method of Henry Martyn himself and plead with God *individually*.

The following Topics for Prayer are suggested :

(1) For Moslem Governments and for Christian rulers in Moslem lands.
(2) For the wider circulation of the Word of God and Christian literature among Moslems.
(3) For those engaged in the ministry of healing in all hospitals and dispensaries throughout the Mohammedan world.
(4) For all preachers and evangelists among Moslems, and for their message of reconciliation. For converts.
(5) For the arrest of Mohammedan progress in Africa ; the success of Missions on the border-marches of Islam ; and that all Christian Societies in these regions may realize the need of working also for Moslems.

Signed :
for the WORLD'S EVANGELICAL ALLIANCE
(*British Organisation*).
KINNAIRD, *Chairman.*
H. M. GOOCH, *General Secretary.*

for the LUCKNOW MISSIONARY CONFERENCE CONTINUATION COMMITTEE,
S. M. ZWEMER, *Chairman.*
R. S. McCLENAHAN, *Secretary.*

(The above call to Prayer has also received the signatures of representatives of the Church Missionary Society and the British and Foreign Bible Society).

DS
36
M7
v.2

The Muslim world

PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS POCKET

UNIVERSITY OF TORONTO LIBRARY